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BY  
**H. G. WELLS.**





Commencing in  
January Number

# STRAND MAGAZINE

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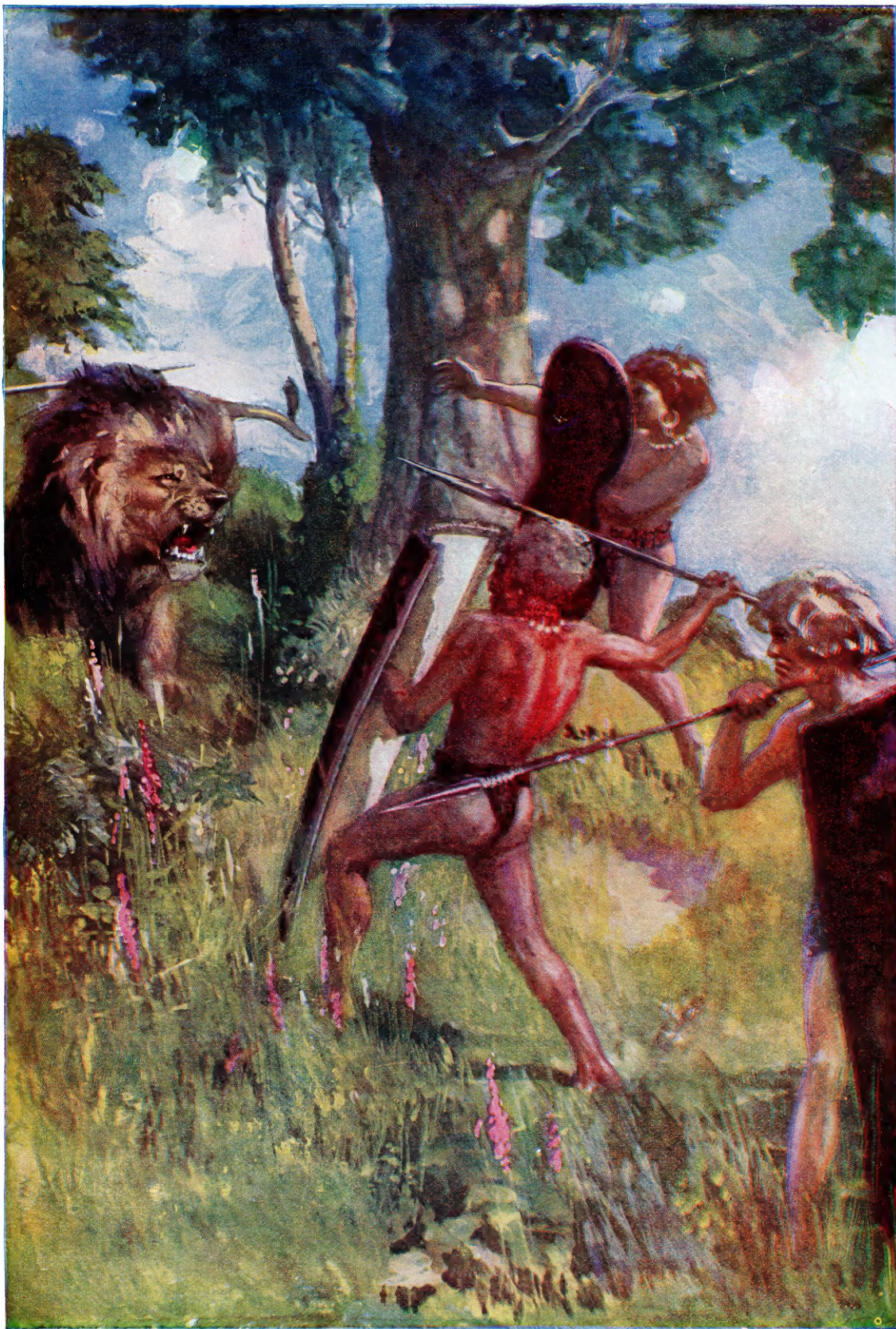
"Everything that Mr. Lowell Thomas says about Colonel Lawrence is true. In my opinion, Colonel Lawrence is one of the most remarkable and romantic figures of modern times."



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### LION HUNTERS OF THE EUROPEAN BRONZE AGE

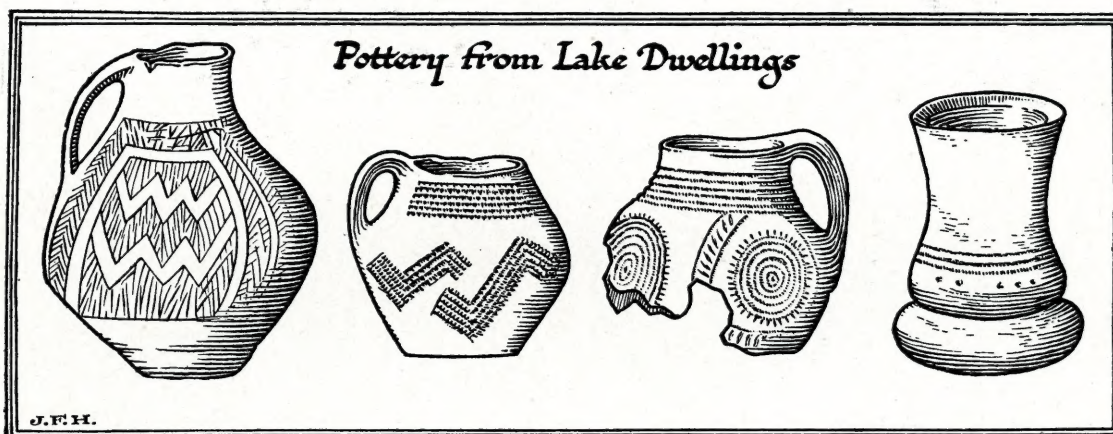
This picture is based on a representation of a lion hunt inlaid upon the blade of a dagger found at Mycenæ



to replace the Irish in Ulster. These lake villages had considerable defensive value, and there was a sanitary advantage in living over flowing water.

Probably these Neolithic Swiss pile dwellings did not shelter the largest communities that existed in those days. They were the homes of small patriarchal groups. Elsewhere upon fertile plains and in more open country there were probably already much larger assemblies of homes than in those mountain valleys. There are traces of such a large community of families

Neolithic people who accumulated the shell mounds, the kitchen middens, of the Danish and Scotch coasts. The latter may have been as early as 10,000 B.C. or earlier; the lake dwellings were probably occupied continuously from 5,000 or 4,000 B.C. down almost to historic times. Those early kitchen-midden people were among the most barbaric of Neolithic peoples, their stone axes were rough, and they had no domesticated animal except the dog. The lake-dwellers, on the other hand, had, in addition to the dog, which was of a medium-sized breed,



in Wiltshire in England, for example; the remains of the stone circle of Avebury near Silbury mound were once the "finest megalithic ruin in Europe."<sup>1</sup> It consisted of two circles of stones surrounded by a larger circle and a ditch, and covering altogether twenty-eight and a half acres. From it two avenues of stones, each a mile and a half long, ran west and south on either side of Silbury Hill. The dimensions of this centre of a faith and a social life now forgotten altogether by men indicate the concerted efforts and interests of a very large number of people, widely scattered though they may have been over the west and south and centre of England. Possibly they assembled at some particular season of the year in a primitive sort of fair. The whole community "lent a hand" in building the mounds and hauling the stones. The Swiss pile-dwellers, on the contrary, seem to have lived in practically self-contained villages.

These lake-village people were considerably more advanced in methods and knowledge, and probably much later in time than the early

oxen, goats, and sheep. Later on, as they were approaching the Bronze Age, they got swine. The remains of cattle and goats prevail in their débris, and, having regard to the climate and country about them, it seems probable that these beasts were sheltered in the buildings upon the piles in winter, and that fodder was stored for them. Probably the beasts lived in the same houses with the people, as the men and beasts do now in Swiss chalets. The people in the houses possibly milked the cows and goats, and milk perhaps played as important a part in their economy as it does in that of the mountain Swiss of to-day. But of that we are not sure at present. Milk is not a natural food for adults; it must have seemed queer stuff to take at first; and it may have been only after much breeding that a continuous supply of milk was secured from cows and goats. Some people think that the use of milk, cheese, butter, and other milk products came later into human life when men became nomadic. The writer is, however, disposed to give the Neolithic men credit for having discovered milking. The milk,

<sup>1</sup> Lord Avebury.





MODERN LAKE DWELLINGS IN BORNEO.

The Swiss Lake Dwellings of 5,000 B.C. did not differ materially from these.

if they did use it (and, no doubt, in that case sour curdled milk also, but not well-made cheese and butter), they must have kept in earthenware pots, for they had pottery, though it was roughly hand-made pottery and not the shapely product of the potter's wheel. They eked out this food supply by hunting. They killed and ate red deer and roe deer, bison and wild boar. And they ate the fox, a rather high-flavoured meat, and not what any one would eat in a world of plenty. Oddly enough, they do not seem to have eaten the hare, although it was available as food. They are supposed to have avoided eating it, as some savages are said to avoid eating it to this day, because they feared that the flesh of so timid a creature might make them, by a sort of infection, cowardly.

Of their agricultural methods we know very little. No ploughs and no hoes have been found. They were of wood and have perished. Neolithic men cultivated and ate wheat, barley, and millet, but they knew nothing of oats or rye. Their grain they roasted, ground between stones and stored in pots, to be eaten when needed. And they made exceedingly solid and heavy bread, because round flat slabs of it have been got out of these deposits. Apparently they had no yeast. If they had no yeast, then they had no fermented drink. One sort of barley that they had is the sort that was cultivated by the ancient Greeks, Romans, and Egyptians, and they also had an Egyptian sort of wheat, showing that their ancestors had brought or derived this

cultivation from the south. At present wheat is nowhere found wild in all the world, and according to De Candolle it has been spread by man throughout the world from a centre of diffusion in south-western Asia. Somewhere in that part of the world then, the wild wheat grew originally. When the lake dwellers sowed their little patches of wheat in Switzerland, they were already following the immemorial practice of mankind. The seed must have been brought age by age from that distant centre of diffusion. In the ancestral lands of the south-east men had already been sowing wheat perhaps for thousands of years.<sup>1</sup> Those lake dwellers also ate peas, and crab-apples—the only apples that then existed in the world. Cultivation and selection had not yet produced the apple of to-day.

They dressed chiefly in skins, but they also made a rough cloth of flax. Fragments of that flaxen cloth have been discovered. Their nets were made of flax; they had as yet no knowledge of hemp and hempen rope. With the coming of bronze, their pins and ornaments increased in number. There is reason to believe they set great store upon their hair, wearing it in large shocks with pins of bone and afterwards of metal. To judge from the absence of realistic

<sup>1</sup> All Old World peoples who had entered upon the Neolithic stage grew and ate wheat, but the American Indians must have developed agriculture independently in America after their separation from the Old World populations. They never had wheat. Their cultivation was maize, Indian corn, a New World grain.

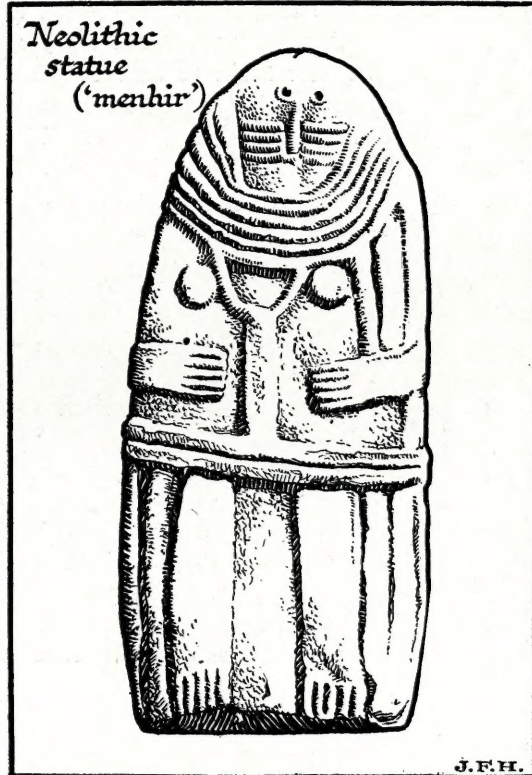


carvings or engravings or paintings, they either did not decorate their garments or decorated them with plaids, spots, interlacing designs, or similar conventional ornament. Before the coming of bronze there is no evidence of stools or tables; the Neolithic people probably squatted on their clay floors. There were no cats in these lake dwellings; no mice or rats had yet adapted themselves to human dwellings; the cluck of the hen was not as yet added to the sounds of human life, nor the domestic egg to its diet.<sup>1</sup>

The chief tool and weapon of Neolithic man was his axe; his next the bow and arrow. His arrow heads were of flint, beautifully made, and he lashed them tightly to their shafts. Probably he prepared the ground for his sowing with a pole, or a pole upon which he had stuck a stag's horn. Fish he hooked or harpooned. These implements no doubt stood about in the interior of the house, from the walls of which hung his fowling-nets. On the floor, which was of clay or trodden cow-dung (after the fashion of hut floors in India to-day), stood pots and jars and woven baskets containing grain, milk, and such-like food. Some of the pots and pans hung by rope loops to the walls. At one end of the room, and helping to keep it warm in winter by their animal heat, stabled the beasts. The children took the cows and goats out to graze, and brought them in at night before the wolves and bears came prowling.

Since Neolithic man had the bow, he probably also had stringed instruments, for the rhythmic twanging of a bow-string seems almost inevitably to lead to that. He also had earthenware drums across which skins were stretched; perhaps also he made drums by stretching skins over hollow tree stems.<sup>2</sup> We do not know when

man began to sing, but evidently he was making music, and since he had words, songs were no doubt being made. To begin with, perhaps, he just let his voice loose as one may hear Italian peasants now behind their ploughs singing songs without words. After dark in the winter he sat in his house and talked and sang and made implements by touch rather than sight. His lighting must have been poor, and chiefly firelight, but there was probably always



A CARVED STATUE ("MENHIR") OF THE NEOLITHIC PERIOD—A CONTRAST TO THE FREEDOM AND VIGOUR OF THE PALÆOLITHIC DRAWINGS AND CARVINGS ILLUSTRATED PREVIOUSLY.

<sup>1</sup> Poultry and hens' eggs were late additions to the human cuisine, in spite of the large part they now play in our dietary. The hen is not mentioned in the Old Testament nor by Homer. Up to about 1500 B.C. the only fowls in the world were jungle denizens in India and Burmah. The crowing of jungle cocks is noted by Glasfurd in his admirable accounts of tiger shooting as the invariable preliminary of dawn in the Indian jungle. Probably poultry were first domesticated in Burmah. They got to China, according to the records, only about 1100 B.C. They reached Greece via Persia before the time of Socrates. In the New Testament the crowing of the cock reproaches Peter for his desertion of the Master.

<sup>2</sup> Later Palæolithic bone whistles are known. One may guess that reed pipes were an early invention.

some fire in the village, summer or winter. Fire was too troublesome to make for men to be willing to let it out readily. Sometimes a great disaster happened to those pile villages, the fire got free, and they were burnt out. The Swiss deposits contain clear evidence of such catastrophes.

All this we gather from the remains of the Swiss pile dwellings, and such was the character of the human life that spread over Europe, coming from the south and from the east with the forests as, 10,000 or 12,000 years ago, the reindeer and the Reindeer men passed away.



It is evident that we have here a way of life already separated by a great gap of thousands of years of invention from its original Palæolithic stage. The steps by which it rose from that condition we can only guess at. From being a hunter hovering upon the outskirts of flocks and herds of wild cattle and sheep, and from being a co-hunter with the dog, man by insensible degrees may have developed a sense of proprietorship in the beasts and struck up a friendship with his canine competitor. He learnt to turn the cattle when they wandered too far; he brought his better brain to bear to guide them to fresh pasture. He hemmed the beasts into valleys and enclosures where he could be sure to find them again. He fed them when

primitive people in any part of the world, it is accompanied by a human sacrifice or by some ceremony which may be interpreted as the mitigation and vestige of an ancient sacrificial custom. This is the theme of Sir J. G. Frazer's *Golden Bough*. From this it has been supposed that the first sowings were in connection with the burial of a human being, either through wild grain being put with the dead body as food or through the scattering of grain over the body. It may be argued that there is only one reason why man should have disturbed the surface of the earth before he took to agriculture, and that was to bury his dead; and in order to bury a dead body and make a mound over it, it was probably necessary for



Photo: Photochrom Co., Ltd.

MEGALITHIC REMAINS AT STONEHENGE (BRONZE AGE).

they starved, and so slowly he tamed them. Perhaps his agriculture began with the storage of fodder. He reaped, no doubt, before he sowed. The Palæolithic ancestor away in that unknown land of origin to the south-east first supplemented the precarious meat supply of the hunter by eating roots and fruits and wild grains. Man storing graminiferous grasses for his cattle might easily come to beat out the grain for himself.

#### § 4

How did man learn to sow in order that he might reap?

**Sowing begun?** We may hesitate here to guess at the answer to that question.

But a very great deal has been made of the fact that wherever sowing occurs among

him to disturb the surface over a considerable area. Neolithic man's chief apparatus for mound-making consisted of picks of deer's horn and shovels of their shoulder-blades, and with this he would have found great difficulty in making a deep excavation. Nor do we find such excavations beside the barrows. Instead of going down into tough sub-soil, the mound-makers probably scraped up some of the surface soil and carried it to the mound. All this seems probable, and it gives just that wide area of bared and turned-over earth upon which an eared grass, such as barley, millet, or primitive wheat, might have seeded and grown. Moreover, the mound-makers, being busy with the mound, would not have time to hunt meat, and if they were accustomed to store and eat wild grain, they would be likely to scatter grain,





Photo: E. N. A.

MEGALITHIC REMAINS AT CARNAC (BRONZE AGE).

and the grain would be blown by the wind out of their rude vessels, over the area they were disturbing. And if they were bringing up seed in any quantity in baskets and pots to bury with the corpse, some of it might easily blow and be scattered over the fresh earth. Returning later to the region of the mound, they would discover an exceptionally vigorous growth of food grain, and it would be a natural thing to associate it with the buried person, and regard it as a consequence of his death and burial. He had given them back the grain they gave him increased a hundredfold.

At any rate, there is apparently all over the world a traceable association in ancient ceremonial and in the minds of barbaric people between the death and burial of a person and the ploughing and sowing of grain. From this it is assumed that there was once a world-wide persuasion that it was necessary that some one should be buried before a crop could be sown, and that out of this persuasion arose a practice and tradition of human sacrifice at seedtime, which has produced profound effects in the religious development of the race. We state these considerations here merely as suggestions that have been made of the way in which the association of seedtime and sacrifice arose. They are, at the best, speculations; they have a considerable vogue at the present time, and

we have to note them, but we have neither the space nor the time here to examine them at length. The valuable accumulation of suggestions due to the industry and ingenuity of Sir J. G. Frazer still await a thorough critical examination, and to his works the reader must go for the indefatigable expansion of this idea.

### § 5

All these early beginnings must have taken place far back in time, and in regions of the world that have still to be effectively explored by the archaeologists. They were probably going on in Asia or Africa, in what is now the bed of the Mediterranean, or in the region of the Indian Ocean while the Reindeer man was developing his art in Europe. The Neolithic men who drifted over Europe and Western Asia 12,000 or 10,000 years ago were long past these beginnings; they were already close, a few thousand years, to the dawn of written tradition and the remembered history of mankind. Without any very great shock or break, bronze came at last into human life, giving a great advantage in warfare to those tribes who first obtained it. Written history had already begun before weapons of iron came into Europe to supersede bronze.

Already in those days a sort of primitive trade had sprung up. Bronze and bronze weapons,

**Primitive  
Trade.**



and such rare and hard stones as jade, gold because of its plastic and ornamental possibilities, and skins and flax-net and cloth, were being swapped and stolen and passed from hand to hand over great stretches of country. Salt also was probably being traded. On a meat dietary men can live without salt, but grain-consuming people need it just as herbivorous animals need it. Hopf says that bitter tribal wars have been carried on by the desert tribes of the Soudan in recent years for the possession of the salt deposits between Fezzan and Murzuk. To begin with, barter, blackmail, tribute, and robbery by violence passed into each other by insensible degrees. Men got what they wanted by such means as they could.<sup>1</sup>

### § 6

So far we have been telling of a history without events, a history of ages and periods and stages in development. But before we conclude this portion of the human story, we must record what was probably an event of primary importance and at first perhaps of tragic importance to developing mankind, and that was the breaking in of the Atlantic waters to the great Mediterranean valley.

<sup>1</sup> In addition to authorities already cited, we have used for this and the following chapters Lord Avebury's *Prehistoric Times*, Schrader and Jevons' *Prehistoric Antiquities of the Aryan Peoples*, and A. H. Keane's *Man Past and Present*.

The reader must keep in mind that we are endeavouring to give him plain statements that he can take hold of comfortably. But both in the matter of our time charts and the three maps we have given of prehistoric geography there is much speculative matter. We have dated the last Glacial Age and the appearance of the true men as about 40,000 and 35,000 years ago. Please bear that "about" in mind. The truth may be 60,000 or 20,000. But it is no good saying "a very long time" or "ages" ago, because then the reader will not know whether we mean centuries or millions of years. And similarly in these maps we give, they represent not the truth, but something like the truth. The outline of the land was "some such outline." There were such seas and such land masses. But both Mr. Horrabin, who has drawn these maps, and I, who have incited him to do so, have preferred to err on the timid side.<sup>2</sup> We are not geologists enough to launch out into original research in these matters, and so we have stuck to the 40-fathom line and the recent deposits as our guides for our post-glacial map and for the map of 10,000 to 12,000 B.C. But in one matter we have gone beyond these guides. It is practically certain that at the end of the last Glacial Age the Mediterranean was a couple of land-locked sea basins, not connected—or only connected

<sup>2</sup> Among other books we have used Jukes Browne's *Building of the British Isles*.



Photo: Frith, Reigate.

SILBURY HILL, A BRONZE AGE MOUND.



by a torrential overflow river. The eastern basin was the fresher; it was fed by the Nile, the "Adriatic" river, the "Red-Sea" river, and perhaps by a river that poured down amidst the mountains that are now the Greek Archipelago from the very much bigger Sea of Central Asia that then existed. Almost certainly human beings, and possibly even Neolithic men, wandered over that now lost land.

The reasons for believing this are very good and plain. To this day the Mediterranean is a sea of evaporation. The rivers that flow into it do not make up for the evaporation from its surface. There is a constant current of water pouring into the Mediterranean from the Atlantic, and another current streaming in from the Bosphorus and Black Sea. For the Black Sea gets more water than it needs from all the big rivers that flow into it; it is an overflowing sea, while the Mediterranean is a thirsty sea. From which it must be plain that when the Mediterranean was cut off both from the Atlantic Ocean and the Black Sea it must have been a shrinking sea with its waters sinking to a much lower level than those of the ocean outside. This is the case of the Caspian Sea to-day. Still more so is it the case with the Dead Sea.

But if this reasoning is sound, then where to-day roll the blue waters of the Mediterranean there must once have been great areas of land, and land with a very agreeable climate. This was probably the case during the last Glacial Age, and we do not know how near it was to our time when the change occurred that brought back the ocean waters into the Mediterranean basin. Certainly there must have been Grimaldi people, and perhaps even Azilian and Neolithic people going about in the valleys and forests of these regions that are now submerged. The Neolithic Dark Whites, the people of the Mediterranean race, may have gone far towards the beginnings of settlement and civilization in that great lost Mediterranean Valley.

Mr. W. B. Wright<sup>1</sup> gives us some very stimulating suggestions here. He suggests that in the Mediterranean basin there were two lakes, "one a fresh-water lake, in the eastern depression, which drained into the other in the western depression. It is interesting to think what must have happened when the ocean level rose once more as a result of the dissipation of the ice-

sheets, and its waters began to pour over into the Mediterranean area. The inflow, small at first, must have ultimately increased to enormous dimensions, as the channel was slowly lowered by erosion and the ocean level slowly rose. If there were any unconsolidated materials on the sill of the Strait, the result must have been a genuine debacle, and if we consider the length of time which even an enormous torrent would take to fill such a basin as that of the Mediterranean, we must conclude that this result was likely to have been attained in any case. Now, this may seem all the wildest speculation, but it is not entirely so, for if we examine a submarine contour map of the Straits of Gibraltar, we find there is an enormous valley running up from the Mediterranean deep, right through the Straits, and trenching some distance out on to the Atlantic shelf. This valley or gorge is probably the work of the inflowing waters of the ocean at the termination of the period of interior drainage."

This refilling of the Mediterranean, which by the rough chronology we are employing in this book may have happened somewhen between 30,000 and 10,000 A.D., must have been one of the greatest single events in the pre-history of our race. If the later date is the truer, then, as the reader will see plainly enough after reading the next two chapters, the crude beginnings of civilization, the first lake dwellings and the first cultivation, were probably round that eastern Levantine lake into which there flowed not only the Nile, but the two great rivers that are now the Adriatic and the Red Sea. Suddenly the ocean waters began to break through over the westward hills and to pour in upon these primitive peoples—the lake that had been their home and friend, became their enemy; its waters rose and never abated; their settlements were submerged; the waters pursued them in their flight. Day by day and year by year the waters spread up the valleys and drove mankind before them. Many must have been surrounded and caught by the continually rising salt flood. It knew no check; it came faster and faster; it rose over the tree-tops, over the hills, until it had filled the whole basin of the present Mediterranean and until it lapped the mountain cliffs of Arabia and Africa. Far away, long before the dawn of history, this catastrophe occurred.

<sup>1</sup> *The Quaternary Ice Age.*



## XII

## EARLY THOUGHT

## § 1

**B**EFORE we go on to tell how 6,000 or 7,000 years ago men began to gather into the first towns and to develop something more than the loose-knit tribes that had hitherto been their highest political association, something must be said about the things that were going on inside these brains of which we have traced the growth and development through a period of 500,000 years from the Pithecanthropus stage.

**Primitive  
Philosophy.**

What was man thinking about himself and about the world in those remote days?

At first he thought very little about anything but immediate things. At first he was busy thinking such things as: "Here is a bear; what shall I do?" Or "There is a squirrel; how can I get it?" Until language had developed to some extent there could have been little thinking beyond the range of actual experience, for language is the instrument of thought as book-keeping is the instrument of business. It records and fixes and enables thought to get on to more and more complex ideas. It is the hand of the mind to hold and keep. Primordial man, before he could talk, probably saw very vividly, mimicked very cleverly, gestured, laughed, danced, and lived, without much speculation about whence he came or why he lived. He feared the dark, no doubt, and thunderstorms and big animals and queer things and whatever he dreamt about, and no doubt he did things to propitiate what he feared or to change his luck and please the imaginary powers in rock and beast and river. He made no clear distinction between animate and inanimate things; if a stick hurt him, he kicked it; if the river foamed and flooded, he thought it was hostile. His thought was probably very much at the level of a bright little contemporary boy of four or five. He had the same subtle unreasonableness of transition and the same limitations. But since he had little or no speech he would do little to pass on the fancies that came to him, and develop any tradition or concerted acts about them.

The drawings even of Late Palæolithic man do not suggest that he paid any attention to sun or moon or stars or trees. He was pre-occupied only with animals and men. Probably he took day and night, sun and stars, trees and mountains, as being in the nature of things—as a child takes its meal times and its nursery staircase for granted. So far as we can judge, he drew no fantasies, no ghosts or anything of that sort. The Reindeer Men's drawings are fearless familiar things, with no hint about them of any religious or occult feelings. There is scarcely anything that we can suppose to be a religious or mystical symbol at all in his productions. No doubt he had a certain amount of what is called *fetishism* in his life; he did things we should now think unreasonable to produce desired ends, for that is all fetishism amounts to; it is only incorrect science based on guess-work or false analogy, and entirely different in its nature from religion. No doubt he was excited by his dreams, and his dreams mixed up at times in his mind with his waking impressions and puzzled him. Since he buried his dead, and since even the later Neanderthal men seem to have buried their dead, and apparently with food and weapons, it has been argued that he had a belief in a future life. But it is just as reasonable to suppose that early men buried their dead because they doubted if they were dead, which is not the same thing as believing them to have immortal spirits, and that their belief in their continuing vitality was reinforced by dreams of the departed. They may have ascribed a sort of were-wolf existence to the dead, and wished to propitiate them.

The Reindeer Man, we feel, was too intelligent and too like ourselves not to have had some speech, but quite probably it was not very serviceable for anything beyond direct statement or matter of fact narrative. He lived in a larger community than the Neanderthaler, but how large we do not know. Except when game is swarming, hunting communities must not keep together in large bodies or they will starve. The Indians who depend upon the



caribou in Labrador must be living under circumstances rather like those of the Reindeer Men. They scatter in small family groups, as the caribou scatter; but when the deer collect for the seasonal migration, the Indians also collect. That is the time for trade and feasts and marriages. The simplest American Indian is 10,000 years more sophisticated than the Reindeer Man, but probably that sort of gathering and dispersal was also the way of Reindeer Men. At Solutr  in France there are traces of a great camping and feasting-place. There was no doubt an exchange of news there, but one may doubt if there was anything like an exchange of ideas. One sees no scope in such a life for theology or philosophy or superstition or speculation. Fears, yes; but unsystematic fears; fancies and freaks of the imagination, but personal and transitory freaks and fancies.

Perhaps there was a certain power of suggestion in these encounters. A fear really felt needs few words for its transmission; a value set upon something may be very simply conveyed.

In these questions of primitive thought and religion, we must remember that the lowly and savage peoples of to-day probably throw very little light on the mental state of men before the days of fully developed language. Primordial man could have had little or no tradition before the development of speech. All savage and primitive peoples of to-day, on the

contrary, are soaked in tradition—the tradition of thousands of generations. They may have weapons like their remote ancestors and methods like them, but what were slight and shallow impressions on the minds of their predecessors are now deep and intricate grooves worn throughout the intervening centuries generation by generation.

## § 2

Certain very fundamental things there may have been in men's minds long before the coming of speech. Chief among these must have been fear of the Old Man of the tribe. The young of the primitive squatting-place grew up under that fear. Objects associated with him were probably forbidden. Every one was forbidden to touch his spear or to sit in his place, just as to-day little boys must not touch father's pipe or sit in his chair. He was probably the master

of all the women. The youths of the little community had to remember that. The idea of *something forbidden*, the idea of things being, as it is called, *tabu*, not to be touched, not to be looked at, may thus have got well into the human mind at a very early stage indeed. J. J. Atkinson, in an ingenious analysis of these primitive tabus which are found among savage peoples all over the world, the tabus that separate brother and sister, the tabus that make a man





run and hide from his step-mother, traces them to such a fundamental cause as this.<sup>1</sup> Only by respecting this primal law could the young male hope to escape the Old Man's wrath. And the Old Man must have been an actor in many a primordial nightmare. A disposition to propitiate him even after he was dead is quite understandable. One was not sure that he *was* dead. He might only be asleep or shamming. Long after an Old Man was dead, when there was nothing to represent him but a mound and a megalith, the women would convey to their children how awful and wonderful he was. And being still a terror to his own little tribe, it was easy to go on to hoping that he would be a terror to other and hostile people. In his life he had fought for his tribe, even if he had bullied it. Why not when he was dead? One sees that the Old Man idea was an idea very natural to the primitive mind and capable of great development.

### § 3

Another idea probably arose early out of the mysterious visitation of infectious diseases, and that was the idea of uncleanness and of being accursed. From that, too, there may have come an idea of avoiding particular places and persons, and persons in particular phases of health. Here was the root of another set of tabus. Then man, from the very dawn of his mental life, may have had a feeling of the sinister about places and things. Animals, who dread traps, have that feeling. A tiger will abandon its usual jungle route at the sight of a few threads of cotton.<sup>2</sup> Like most young animals, young human beings are easily made fearful of this or that by their nurses and seniors. Here is another set of ideas, ideas of repulsion and avoidance that sprang up almost inevitably in men.

As soon as speech began to develop, it must have got to work upon such fundamental feelings and begun to systematize them, and keep them in mind. By talking together men would reinforce each other's fears, and establish a common tradition of tabus of things forbidden

and of things unclean. With the idea of uncleanness would come ideas of cleansing and of removing a curse. The cleansing would be conducted through the advice and with the aid of wise old men or wise old women, and in such cleansing would lie the germ of the earliest priestcraft and witchcraft.

Speech from the first would be a powerful supplement to the merely imitative education and to the education of cuffs and blows conducted by a speechless parent. Mothers would tell their young and scold their young. As speech developed, men would find they had experiences and persuasions that gave them or seemed to give them power. They would make secrets of these things. There is a double streak in the human mind, a streak of cunning secretiveness and a streak perhaps of later origin that makes us all anxious to tell and astonish and impress each other. Many people make secrets in order to have secrets to tell. These secrets of early men they would convey to younger, more impressionable people, more or less honestly and impressively in some process of initiation. Moreover, the pedagogic spirit overflows in the human mind; most people like "telling other people not to." Extensive arbitrary prohibitions for the boys, for the girls, for the women, also probably came very early into human history.

Then the idea of the sinister has for its correlative the idea of the propitious, and from that to the idea of making things propitious by ceremonies is an easy step.

### § 4

Out of such ideas and a jumble of kindred ones grew the first quasi-religious elements in human life. With every development of speech it became possible to intensify and develop the tradition of tabus and restraints and ceremonies. There is not a savage or barbaric race to-day that is not held in a net of such tradition. And with the coming of the primitive herdsman there would be a considerable broadening out of all this sort of practice. Things hitherto unheeded would be found of importance in human affairs. Neolithic man was nomadic in a different spirit from the mere daylight drift after food of the primordial hunter. He was a herdsman, upon

<sup>1</sup> J. J. Atkinson's *Primal Law*.

<sup>2</sup> Glasfurd's *Rifle and Romance in the Indian Jungle*, 1915.



whose mind a sense of direction and the lie of the land had been forced. He watched his flock by night as well as by day. The sun by day and presently the stars by night helped to guide his migrations; he began to find after many ages that the stars are steadier guides than the sun. He would begin to note particular stars and star groups, and to distinguish any individual thing was, for primitive man, to believe it individualized and personal. He would begin to think of the chief stars as persons, very shining and dignified and trustworthy persons looking at him like bright eyes in the night. His primitive tillage strengthened his sense of the seasons. Particular stars ruled his heavens when seedtime was due. The beginnings of agriculture were in the subtropical zone, or even nearer the equator, where stars of the first magnitude shine with a splendour unknown in more temperate latitudes.

And Neolithic man was counting, and falling under the spell of numbers. There are savage languages that have no word for any number above five. Some peoples cannot go above two. But Neolithic man in the lands of his origin in Asia and Africa even more than in Europe was already counting his accumulating possessions. He was beginning to use tallies, and wondering at the triangularity of three and the squareness of four, and why some quantities like twelve were easy to divide in all sorts of ways, and others, like thirteen, impossible. Twelve became a noble, generous, and familiar number to him, and thirteen rather an outcast and disreputable one.

Probably man began reckoning time by the clock of the full and new moons. Moonlight is an important thing to herdsmen who no longer merely hunt their herds, but watch and guard them. Moonlight too, was, perhaps, his time for love-making, as indeed it may have been for primordial man and the lemurape ancestor before him. But from the phases of the moon, as his tillage increased, man's attitude would go on to the greater cycle of the seasons. Primordial man probably only drifted before the winter as the days grew cold. Neolithic man knew surely that the winter would come,

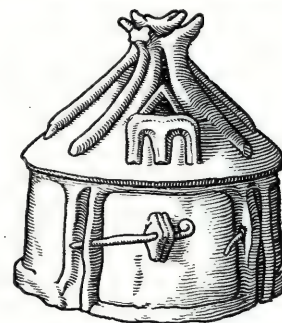
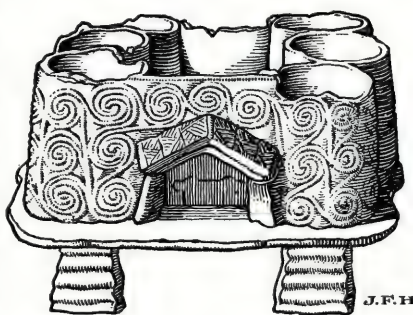
and stored his fodder and presently his grain. He had to fix a seedtime, a propitious seedtime, or his sowing was a failure. The earliest recorded reckoning is by moons and by generations of men. The former seems to be the case in the Book of Genesis, where, if one reads the great ages of the patriarchs who lived before the flood as lunar months instead of years, Methusaleh and the others are reduced to a credible length of life. But with agriculture began the difficult task of squaring the lunar month with the solar year; a task which has left its scars on our calendar to-day. Easter shifts uneasily from year to year, to the great discomfort of holiday-makers; it is now inconveniently early and now late in the season because of this ancient reference of time to the moon.

And when men began to move with set intention from place to place with their animal and other possessions, then they would begin to develop the idea of other places in which they were not, and to think of what might be in those other places. And in any valley where they lingered for a time, they would, remembering how they got there, ask, "How did this or that other thing get here?" They would begin to wonder what was beyond the mountains, and where the sun went when it set, and what was above the clouds.

## § 5

The capacity for telling things increased with their vocabulary. The simple individual fancies, the unsystematic fetish tricks and fundamental tabus of Palæolithic man began to be handed on and made into a more consistent system. Men began to tell stories about themselves,

Story-telling  
and Myth-  
making.



*Hut urns, the first probably representing a lake-dwelling.  
After Lubbock.*



about the tribe, about its tabus and why they had to be, about the world and the why for the world. A tribal mind came into existence, a tradition. Palæolithic man was certainly more of a free individualist, more of an artist, as well as more of a savage, than Neolithic man. Neolithic man was coming under prescription; he could be trained from his youth and told to do things and not to do things; he was not so free to form independent ideas of his own about things. He had thoughts given to him; he was

but also it was a net about his feet. Man was binding himself into new and larger and more efficient combinations indeed, but at a price. One of the most notable things about the Neolithic Age is the total absence of that free direct artistic impulse which was the supreme quality of later Palæolithic man. We find much industry, much skill, polished implements, pottery with conventional designs, co-operation upon all sorts of things, but no evidence of personal creativeness.<sup>1</sup> Self-suppression is beginning for

men. Man has entered upon the long and tortuous and difficult path towards a life for the common good, with all its sacrifice of personal impulse, which he is still treading to-day.

Certain things appear in the mythology of mankind again and again. Neolithic man was enormously impressed by serpents—and he no longer took the sun for granted. Nearly everywhere that Neolithic culture went, there went a disposition to associate the sun and the serpent in decoration and worship. This primitive serpent worship spread ultimately far beyond the regions where the snake is of serious practical importance in human life.

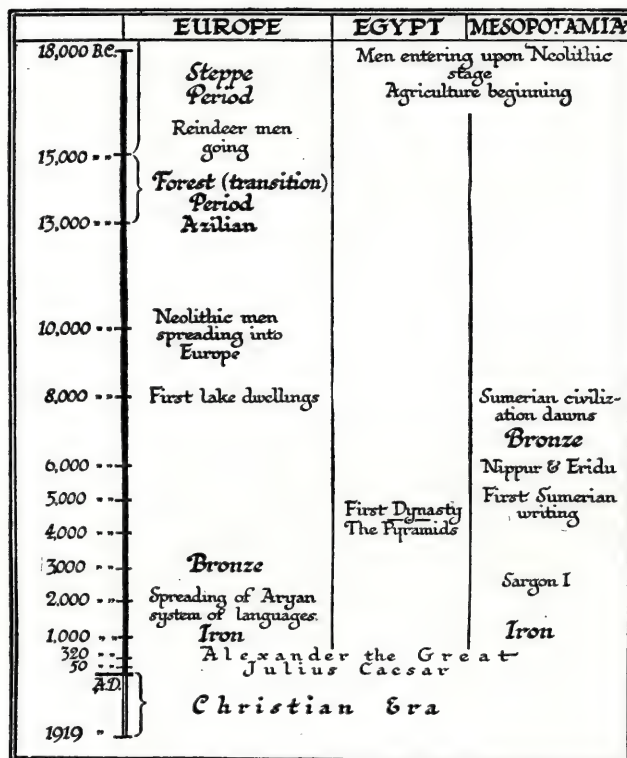
## § 6

With the beginnings of agriculture a fresh set of ideas arose in men's minds.

We have already indicated how easily and naturally men may have come to associate the idea of sowing with a burial. Sir J. G. Frazer has pursued the development of this association in the human mind, linking up with it the conception of special sacrificial

persons who are killed at seedtime, the conception of a specially purified class of people to kill these sacrifices, the first priests, and the conception of a *sacrament*, a ceremonial

<sup>1</sup> Ludwig Hopf, in *The Human Species*, calls the later Palæolithic art "masculine" and the Neolithic "feminine." The pottery was made by women, he says, and that accounts for it. But the arrowheads were made by men, and there was nothing to prevent Neolithic men from taking scraps of bone or slabs of rock and carving them—had they dared. We suggest they did not dare to do so.



TIME DIAGRAM SHOWING THE GENERAL DURATION OF THE NEOLITHIC PERIOD IN WHICH EARLY THOUGHT DEVELOPED.

By this scale the diagram on p. 38 of the period since the earliest subhuman traces would be 8 feet long, and the diagram of geological time (ch. ii. § 2) somewhere between 1,000 and 10,000 feet.

under a new power of suggestion. And to have more words and to attend more to words is not simply to increase mental power; words themselves are powerful things and dangerous things. Palæolithic man's words, perhaps, were chiefly just names. He used them for what they were. But Neolithic man was thinking about these words, he was thinking about a number of things with a great deal of verbal confusion, and getting to some odd conclusions. In speech he had woven a net to bind his race together,



feast in which the tribe eats portions of the body of the victim in order to share in the sacrificial benefits.

Out of all these factors, out of the Old Man tradition, out of the desire to escape infection and uncleanness, out of the desire for power and success through magic, out of the sacrificial tradition of seedtime, and out of a number of like beliefs and mental experiments and misconceptions, a complex something was growing up in the lives of men which was beginning to bind them together mentally and emotionally in a common life and action. This something we may call *religion* (Lat. *religare*, to bind<sup>1</sup>). It was not a simple or logical something, it was a tangle of ideas about commanding beings and spirits, about gods, about all sorts of "musts" and "must-nots." Like all other human matters, religion has grown. It must be clear from what has gone before that primitive man—much less his ancestral apes and his ancestral Mesozoic mammals—could have had no idea of God or Religion; only very slowly did his brain and his powers of comprehension become capable of such general conceptions. Religion is something that has grown up with and through human association, and God has been and is still being discovered by man.

This book is not a theological book, and it is not for us to embark upon theological discussion; but it is a part, a necessary and central part, of the history of man to describe the dawn and development of his religious ideas and their influence upon his activities. All these factors we have noted must have contributed to this development, and various writers have laid most stress upon one or other of them. Sir J. G. Frazer we have already noted as the leading student of the derivation of sacraments from magic sacrifices. Grant Allen, in his *Evolution of the Idea of God*, laid stress chiefly on the posthumous worship of the "Old Man." Sir E. B. Tylor (*Primitive Culture*) gave his attention mainly to the disposition of primitive man to ascribe a soul to every object animate and inanimate. Mr. A. E. Crawley, in *The Tree of Life*, has called attention to other centres of impulse and emotion, and particularly to sex as a

source of deep excitement. The thing we have to bear in mind is that Neolithic man was still mentally undeveloped, he could be confused and illogical to a degree quite impossible to an educated modern person. Conflicting and contradictory ideas could lie in his mind without challenging one another; now one thing ruled his thoughts intensely and vividly and now another; his fears, his acts, were still disconnected as children's are.

Confusedly under the stimulus of the need and possibility of co-operation and a combined life, Neolithic mankind was feeling out for guidance and knowledge. Men were becoming aware that personally they needed protection and direction, cleansing from impurity, power beyond their own strength. Confusedly in response to that demand, bold men, wise men, shrewd and cunning men were arising to become magicians, priests, chiefs, and kings. They are not to be thought of as cheats or usurpers of power, nor the rest of mankind as their dupes. All men are mixed in their motives; a hundred things move men to seek ascendancy over other men, but not all such motives are base or bad. The magicians usually believed more or less in their own magic, the priests in their ceremonies, the chiefs in their right. The history of mankind henceforth is a history of more or less blind endeavours to conceive a common purpose in relation to which all men may live happily, and to create and develop a common consciousness and a common stock of knowledge which may serve and illuminate that purpose. In a vast variety of forms this appearance of kings and priests and magic men was happening all over the world under Neolithic conditions. Everywhere mankind was seeking where knowledge and mastery and magic power might reside; everywhere individual men were willing, honestly or dishonestly, to rule, to direct, or to be the magic beings who would reconcile the confusions of the community.

In many ways the simplicity, directness, and detachment of a later Palæolithic rock-painter appeal more to modern sympathies than does the state of mind of these Neolithic men, full of the fear of some ancient Old Man who had developed into a tribal God, obsessed by ideas of sacrificial propitiation and magic murder. No doubt the reindeer hunter was a ruthless

<sup>1</sup> But Cicero says *relegere*, "to read over," and the "binding" by those who accept *religare* is often written of as being merely the binding of a vow.



hunter and a combative and passionate creature, but he killed for reasons we can still understand; Neolithic man, under the sway of talk and a confused thought process, killed on theory, he killed for monstrous and now incredible ideas, he killed those he loved through fear and under direction. Those Neolithic men not only made human sacrifices at seedtime; there is every reason to suppose they sacrificed wives and slaves at the burial of their chieftains; they killed men, women, and children whenever they were under adversity and thought the gods were athirst. They practised infanticide.<sup>1</sup> All these things passed on into the Bronze Age.

Hitherto a social consciousness had been asleep and not even dreaming in human history. Before it awakened it produced nightmares.

Away beyond the dawn of history, 3,000 or 4,000 years ago, one thinks of the Wiltshire

<sup>1</sup> Bateman, *Ten Years' Digging in Celtic and Saxon Gravehills*, quoted by Lord Avebury in *Prehistoric Times*, p. 176.

uplands in the twilight of a midsummer day's morning. The torches pale in the growing light. One has a dim apprehension of a procession through the avenue of stone, of priests, perhaps fantastically dressed with skins and horns and horrible painted masks—not the robed and bearded dignitaries our artists represent the Druids to have been—of chiefs in skins adorned with necklaces of teeth and bearing spears and axes, their great heads of hair held up with pins of bone, of women in skins or flaxen robes, of a great peering crowd of shock-headed men and naked children. They have assembled from many distant places; the ground between the avenues and Silbury Hill is dotted with their encampments. A certain festive cheerfulness prevails. And amidst the throng march the appointed human victims, submissive, helpless, staring towards the distant smoking altar at which they are to die. . . . To that had life progressed 3,000 or 4,000 years ago from its starting-place in the slime of the tidal beaches.

### XIII

## THE RACES OF MANKIND

#### § 1

**I**T is necessary now to discuss very plainly what is meant by a phrase, used often very carelessly, "The Races of Mankind."

It must be evident from what has already been explained in Chapter III that **Is Mankind still differentiating?** man, so widely spread and subjected therefore to great differences of climate, consuming very different food in different regions, attacked by different enemies, must always have been undergoing considerable local modification and differentiation. Man, like every other species of living thing, has constantly been tending to differentiate into several species; wherever a body of men has been cut off, in islands or oceans or by deserts or mountains, from the rest of humanity, it must have begun very soon to develop special characteristics, specially adapted to the local conditions. But, on the other hand, man is usually a wandering and enterprising animal, for whom there exist few insurmountable

barriers. Men imitate men, fight and conquer them, interbreed, one people with another. Concurrently for thousands of years there have been two sets of forces at work, one tending to separate men into a multitude of local varieties, and another to remix and blend these varieties together before a separate species has been established.

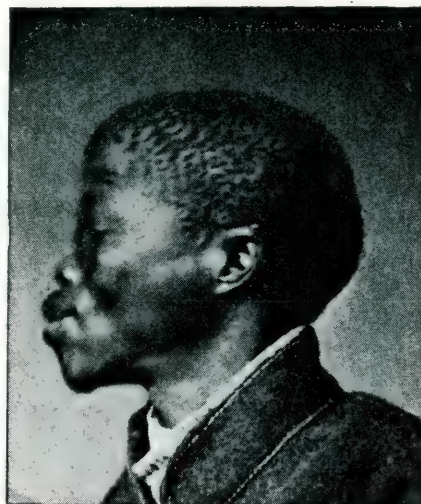
These two sets of forces may have fluctuated in this relative effect in the past. Palæolithic man, for instance, may have been more of a wanderer, he may have drifted about over a much greater area, than later Neolithic man; he was less fixed to any sort of home or lair, he was tied by fewer possessions. Being a hunter, he was obliged to follow the migrations of his ordinary quarry. A few bad seasons may have shifted him hundreds of miles. He may therefore have mixed very widely and developed few varieties over the greater part of the world.

The appearance of agriculture tended to tie those communities of mankind that took it up to the region in which it was most conveniently





BUSHWOMAN FROM NEAR THE LOWER  
ORANGE RIVER.



BUSHMAN FROM NORTHERN  
CAPE COLONY.

carried on, and so to favour differentiation. Mixing or differentiation are not dependent upon a higher or lower stage of civilization; many savage tribes wander now for hundreds of miles; many English villagers in the eighteenth century, on the other hand, had never been more than eight or ten miles from their villages, they nor their fathers nor grandfathers before them. Hunting peoples often have enormous range. The Labrador country, for instance, is inhabited by a few thousand Indians,<sup>1</sup> who follow the one great herd of caribou as it wanders yearly north and then south again in pursuit of food. This mere handful of people covers a territory as large as France.

It carries out this suggestion, that Palæolithic man ranged widely and was distributed thinly indeed, but uniformly, throughout the world, that the Palæolithic remains we find are everywhere astonishingly uniform. To quote Sir John Evans,<sup>2</sup> "The implements in distant lands are so identical in form and character with the British specimens that they might have been manufactured by the same hands. . . . On the banks of the Nile, many hundreds of feet above its present level, implements of the European types have been discovered; while in Somaliland, in an ancient river-valley at a great elevation above the sea, Sir H. W. Seton-Karr has collected a large number of implements formed

of flint and quartzite, which, judging from their form and character, might have been dug out of the drift-deposits of the Somme and the Seine, the Thames or the ancient Solent."

Phases of spreading and intermixture have probably alternated with phases of settlement and specialization in the history of mankind. But up to a few hundred years ago it is probable that since the days of the Palæolithic Age at least mankind has on the whole been differentiating. The species has differentiated in that period into a very great number of varieties, many of which have reblended with others, which have spread and undergone further differentiation or become extinct. Wherever there has been a strongly marked local difference of conditions and a check upon intermixture, there one is almost obliged to assume a variety of mankind must have appeared. Of such local varieties there must have been a great multitude.

In one remote corner of the world, Tasmania, a little cut-off population of people remained in the early Palæolithic stage until the discovery of that island by the Dutch in 1642. They are now, unhappily, extinct. The last Tasmanian died in 1877. They may have been cut off from the rest of mankind for 15,000 or 20,000 or 25,000 years.

But among the numerous obstacles and interruptions to intermixture there have been certain main barriers, such as the Atlantic Ocean, the highlands, once higher, and the now vanished seas of Central Asia and the

<sup>1</sup> *Cabot in Labrador*, by Grenfell and others. Macmillan, New York.

<sup>2</sup> Quoted in *Ency. Brit.*, vol. ix. p. 850.





like, which have cut off great groups of varieties from other great groups of varieties over long periods of time. These separated groups of varieties developed very early certain broad resemblances and differences. Most of the varieties of men in Eastern Asia and America, but not all, have now this in common, that they have yellowish buff skins, straight black hair, and often high cheek-bones. Most of the native peoples of Africa south of the Sahara, but not all, have black or blackish skins, flat noses, thick lips, and frizzy hair. In North and Western Europe a great number of peoples have fairer hair, blue eyes, and ruddy complexions; and about the Mediterranean there is a prevalence of white-skinned peoples with dark eyes and black hair. The black hair of many of these dark whites is straight, but never so strong and waveless as the hair of the yellow peoples. It is straighter in the east than in the west. In Southern India we find brownish and darker peoples with straight black hair. In scattered islands and in Papua and New Guinea we find another series of black and brownish peoples of a more lowly type with frizzy hair.

But it must be borne in mind that these are very loose-fitting generalizations. Some of the areas and isolated pockets of mankind in the Asiatic area may have been under conditions more like those in the European area; some of the African areas are of a more Asiatic and less distinctively African type. We find a wavy-haired, fairish, hairy-skinned race, the Ainu, in Japan. They are more like the Europeans in

their facial type than the surrounding yellow Japanese. They may be a drifted patch of the whites or they may be a quite distinct people. We find primitive black people in the Andaman Islands far away from Australia and far away from Africa. These are the "Asiatic" negroes. There is little or no proof that all black people derive from one origin, but only that they have lived for vast periods under similar conditions. We must not assume that human beings in the eastern Asiatic area were all differentiating in one direction and all the human beings in Africa in another. There were great currents of tendency, it is true, but there were also backwaters, eddies, admixtures, readmixtures, and leakages from one main area to the other. A coloured map of the world to show the races would not present just four great areas of colour; it would have to be dabbed over with a multitude of tints and intermediate shades, simple here, mixed and overlapping there.

In the early Neolithic Period in Europe—it may be 10,000 or 12,000 years ago or so—man was differentiating all over the world, and he had already differentiated into a number of varieties, but he has never differentiated into different *species*. A "species," we must remember, in biological language is distinguished from a "variety" by the fact that varieties can interbreed, while species either do not do so or produce offspring which, like mules, are sterile. All mankind can interbreed freely, can learn to understand the same speech, can adapt itself to co-operation. And in the present age, man is





#### A NEOLITHIC CATASTROPHE

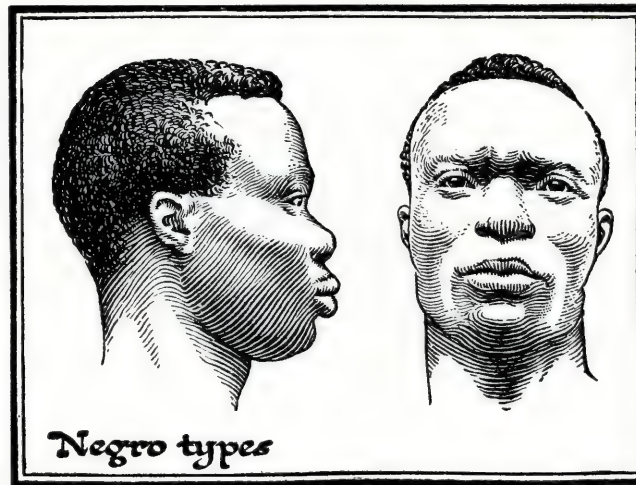
The charred remains of several such burnings out are to be found in the Swiss Lake Dwelling deposits







probably no longer undergoing differentiation at all. Readmixture is now a far stronger force than differentiation. Men mingle more and more. Mankind from the view of a biologist is an animal species in a state of arrested differentiation and possible readmixture.



### § 2

It is only in the last fifty or sixty years that the varieties of men came to be regarded in this light, as a tangle of differentiations recently arrested or still in progress. **The Main Races of Mankind.** Before that time students of mankind, influenced, consciously or unconsciously, by the story of Noah and the Ark and his three sons, Shem, Ham, and Japhet, were inclined to classify men into three or four great races, and they were disposed to regard these races as having always been separate things, descended from originally separate ancestors. They ignored the great possibilities of blended races and of special local isolations and variations. The classification has varied considerably, but there has been rather too much readiness to assume that mankind *must* be completely divisible into three or four main groups. Ethnologists (students of race) have fallen into grievous disputes about a multitude of minor peoples, as to whether they were of this or that primary race or "mixed," or strayed early forms, or what not. But all races are more or less mixed. There are, no doubt, four main groups, but each is a miscellany, and there are little groups that will not go into any of the four main divisions.

Subject to these reservations, when it is clearly understood that when we speak of these main divisions we mean not simple and pure races, but groups of races, then they have a certain convenience in discussion. Over the European and Mediterranean area and Western

Asia there are, and have been for many thousand years, white peoples, the CAUCASIANS, subdivided into two or three subdivisions, the northern blonds, an alleged intermediate race about which many authorities are doubtful, and the southern dark

whites; over Eastern Asia and America a second group of races prevail, the MONGOLIANS, generally with yellow skins, straight black hair, and sturdy bodies; over Africa the NEGROES, and in the region of Australia and New Guinea the black, squat, primitive AUSTRALOIDS. These are convenient terms, provided the student bears in mind that they are not exactly defined terms. They represent only the common characteristics of certain main groups of races; they leave out a number of little peoples who belong properly to none of these divisions, and they disregard the perpetual mixing where the main groups overlap.

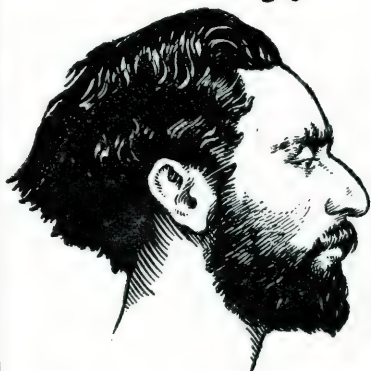
### § 3

Whether the Caucasian race is to be divided into two or three main subdivisions depends upon the classificatory value to be attached to certain differences in the skeleton and particularly to the shape of the skull. The student in his further reading will meet with constant references to round-skulled (Brachycephalic) and long-skulled peoples (Dolichocephalic). No skull looked at from above is completely round, but some skulls (the dolichocephalic) are much more oblong than others; when the width of a skull is four-fifths or more than its length from back to front, that skull is called brachycephalic; when the width is less than four-fifths of the length, the skull is dolichocephalic. While some ethnologists regard the difference between brachycephaly and dolichocephaly as a

Was there an Alpine Race?



### Caucasian types



**Mediterranean**  
(Jew of Algiers)



**Nordic**  
(Englishman)



**Mediterranean**  
(Berber)

difference of quite primary importance, another school—which the writer must confess has entirely captured his convictions—dismisses this as a quite secondary distinction. It seems probable that the skull shapes of a people may under special circumstances vary in comparatively few generations.<sup>1</sup> We do not know what influences alter the shape of the skull, just as we do not know why people of British descent in the Darling region of Australia ('Corn-

<sup>1</sup> The skull shape of the Lombards, says Flinders Petrie, changed from dolichocephalic to brachycephalic in a few hundred years. See his Huxley Lecture for 1906, *Migrations*, published by the *Anthropological Institute*. Ripley is the great authority on the other side.

stalks") grow exceptionally tall, or why in New England their jaw-bones seem to become slighter and their teeth in consequence rather crowded. Even in Neolithic times dolichocephalic and brachycephalic skulls are found in the same group of remains and often buried together, and that is true of most peoples to-day. Some peoples, such as the mountain people of Central Europe, have more brachycephalic individuals per cent. than others; some, as the Scandinavians, are more prevalently dolichocephalic. In Neolithic Britain and in Scandinavia the earliest barrows (= tomb mounds) are long grave-shaped barrows and the late ones round, and the skulls found in the former are

### Mongolian types



**Kalmuck**



**Chinese**  
woman



**Amerindian**  
woman



usually dolichocephalic and in the latter most frequently brachycephalic. This points perhaps to a succession of races in Western Europe in the Neolithic Period (see Chapter XLV), but it may also point to changes of diet, habit, or climate.

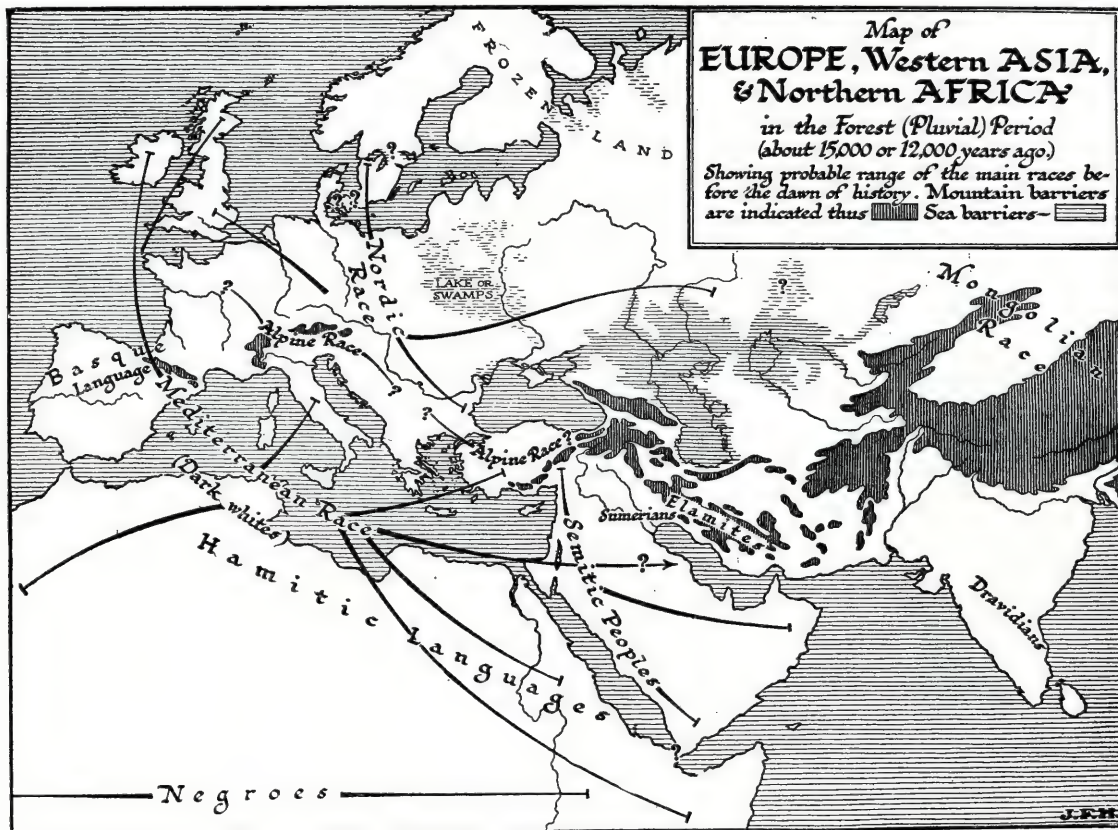
But it is this study of skull shapes which has led many ethnologists to divide the Caucasian race, not as it was divided by Huxley, into two, the northern *blonds* and the Mediterranean and North African *dark whites* or brunets, but into three. They split his blonds into two classes. They distinguish a northern European type, blond and dolichocephalic, the Nordic; a Mediterranean or Iberian race, Huxley's dark whites, which is dark-haired and dolichocephalic, and between these two they descry this third race, their brachycephalic race, the Alpine race. The opposite school would treat the alleged Alpine race simply as a number of local brachycephalic varieties of Nordic or Iberian peoples. The Iberian peoples were the Neolithic people of the long barrows, and seem at first to have pervaded most of Europe and Western Asia.

## § 4

This Mediterranean or Iberian race certainly had a wider range in early times, and was a less specialized and distinctive race than the Nordic. It is very hard to define its southward boundaries from the Negro, or to mark off its early traces in Central Asia from those of early Dravidians or Mongolians. Wilfred Scawen Blunt<sup>1</sup> says that Huxley "had long suspected a common origin of the Egyptians and the Dravidians of India, perhaps a long belt of brown-skinned men from India to Spain in very early days." Across France and Great Britain these dark-white Iberian or Mediterranean people were ousted by a round-barrow-making "Alpine" or Alpine-Nordic race, and the dawn of history in Europe sees them being pressed westward and southward everywhere by the expansion of the fairer northern peoples.

It is possible that this "belt" of Huxley's of dark-white and brown-skinned men, this race of brunet-brown folk, ultimately spread even further than India; that they reached to the

<sup>1</sup> *My Diaries*, under date of July 25, 1894.



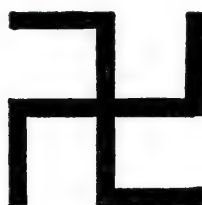


shores of the Pacific, and that they were everywhere the original possessors of the Neolithic culture and the beginners of what we call civilization. The Nordic and the Mongolian peoples may have been but north-western and north-eastern branches from this more fundamental stem. Or the Nordic race may have been a branch, while the Mongolian, like the Negro, may have been another equal and distinct stem with which the brunet-browns met and mingled in South China.

At some period in human history (see Elliot Smith's *Migrations of Early Culture*) there seems to have been a primitive Neolithic culture very widely distributed in the world which had a group of features so curious and so unlikely to have been independently developed in different regions of the earth, as to compel us to believe that it was in effect one culture. It reached through all the regions inhabited by the brunet Mediterranean race, and beyond through India, Further India, up the Pacific coast of China, and it spread at last across the Pacific and to Mexico and Peru. It was a coastal culture not reaching deeply inland. (Here again we cover the ground of Huxley's "belt of brown-skinned men," and extend it far to the east across the stepping-stones of Polynesia. There are, we may note, some very striking resemblances between early Japanese pottery and so forth and similar Peruvian productions.) This peculiar culture, which Elliot Smith calls the *heliolithic* culture, included

many or all of the following odd practices: (1) circumcision, (2) the very queer custom of sending the *father* to bed when a child is born, known as the *couvade*, (3) the practice of massage, (4) the making of mummies, (5) megalithic monuments<sup>1</sup> (*e.g.* Stonehenge), (6) artificial deformation of the heads of the young by bandages, (7) tattooing, (8) religious association of the sun and the serpent, and (9) the use of the symbol known as the swastika (see figure) for good luck. (The swastika is found in Palæolithic bone drawings.) Elliot Smith traces these practices in a sort of constellation all over this great Mediterranean-India Ocean-Pacific area. Where one occurs, most of the others occur. But this constellation of practices does not crop up in the primitive homes of Nordic or Mongolian peoples, nor do they extend southward much beyond equatorial Africa. For thousands of years, from 15,000 to 1,000 B.C., such a heliolithic Neolithic culture and its brownish possessors may have been oozing round the world through the warmer regions of the world. And its region of origin may have been, as Elliot Smith suggests, the Mediterranean and North-African region. It must have been spreading up the Pacific Coast and across the island stepping-stones to America, long after it had been forgotten in its areas of origin. But the reader must bear in mind that all this is still highly speculative matter.

<sup>1</sup> Megalithic monuments have been made quite recently by primitive Indian peoples.



*The Swastika*



## XIV

## THE LANGUAGES OF MANKIND

## § 1

IT is improbable that there was ever such a thing as a common human language. We know nothing of the language of Palæolithic man; we do not even know whether Palæolithic man talked freely.

**No one Primitive Language.** We know that Palæolithic man had a keen sense of form and attitude, because of his drawings; and it has been suggested that he communicated his ideas very largely by gesture. Probably such words as the earlier men used were largely cries of alarm or passion or names for concrete things, and in many cases they were probably imitative sounds made by or associated with the things named.<sup>1</sup>

The first languages were probably small collections of such words; they consisted of interjections and nouns. Probably the nouns were said in different intonations to convey different meanings. If Palæolithic man had a word for "horse" or "bear," he probably showed by tone or gesture whether he meant "bear is coming," "bear is going," "bear is to be hunted," "dead bear," "bear has been here," "bear did this," and so on. Only very slowly did the human mind develop methods of indicating action and relationship in a formal manner. Modern languages contain many thousands of words, but the earlier languages could have consisted only of a few hundred. It is said that even modern European peasants can get along with something less than a thousand words, and it is quite conceivable that so late as the Early Neolithic Period that was the limit of the available vocabulary. Probably men did not indulge in those days in conversation or description. For narrative purposes they danced and acted rather than told. They had no method of counting beyond a method of indicating two by a dual number, and some way of expressing many. The growth of speech was at first a

<sup>1</sup> Sir Arthur Evans suggests that in America sign-language arose before speech, because the sign-language is common to all Indians in North America, whereas the languages are different. See his *Anthropology and the Classics*.—G. M.

very slow process indeed, and grammatical forms and the expression of abstract ideas may have come very late in human history, perhaps only 400 or 500 generations ago.

## § 2

The students of languages (philologists) tell us that they are unable to trace with certainty any common features in all the languages of mankind. They cannot even find any elements common to all the Caucasian languages. They find over great areas groups of languages which have similar root words and similar ways of expressing the same idea, but then they find in other areas languages which appear to be dissimilar down to their fundamental structure, which express action and relation by entirely dissimilar devices, and have an altogether different grammatical scheme.<sup>2</sup> One great group of languages, for example, now covers nearly all Europe and stretches out to India; it includes English, French, German, Spanish, Italian, Greek, Russian, Armenian, Persian, and various Indian tongues. It is called the Indo-European or ARYAN family. The same fundamental roots, the same grammatical ideas, are traceable through all this family. Compare, for example, English *father*, *mother*, Gothic *fadar*, *moutar*, German *vater*, *mutter*, Latin *pater*, *mater*, Greek *pater*, *meter*, French *père*, *mère*, Armenian *hair*, *mair*, Sanscrit *pitar*, *matar*, etc., etc. In a similar manner the Aryan languages ring the changes on a great number of fundamental words, *f* in the Germanic languages becoming *p* in Latin, and so on. They follow a law of variation called Grimm's Law. These languages are not different things, they are variations of one thing. The people who use these languages think in the same way.

At one time in the remote past, in the Neolithic Age, that is to say, 6,000<sup>3</sup> years or more

<sup>2</sup> See article "Grammar" in the *Encyclopædia Britannica*.

<sup>3</sup> Sir H. H. Johnston gives this estimate in his *Comparative Study of the Bantu and Semi-Bantu Languages*.



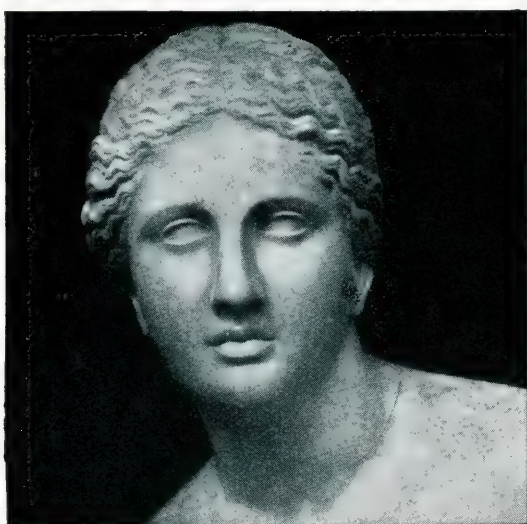


Photo: Anderson.

NORDIC FEMALE TYPE IDEALIZED BY AN  
ARTIST OF THAT RACE (GREEK).

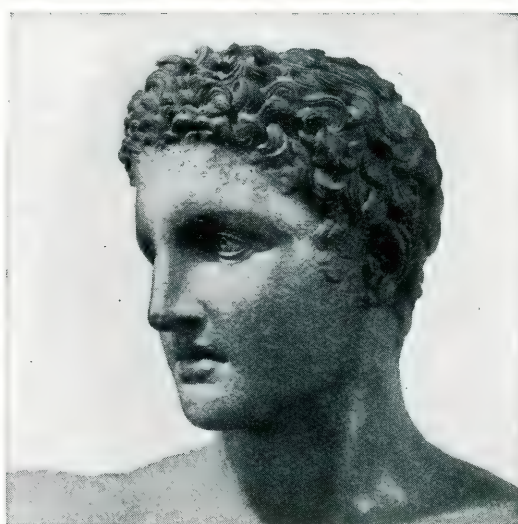


Photo: Alinari.

NORDIC MALE TYPE IDEALIZED BY AN ARTIST  
OF THAT RACE (GREEK).

ago, there may have been one simple original speech from which all these Aryan languages have differentiated. Somewhere between Central Europe and Western Asia there must have wandered a number of tribes sufficiently intermingled to develop and use one tongue. It is convenient here to call them the Aryan peoples. Sir H. H. Johnston has called them "Aryan Russians." They belonged mostly to the Caucasian group of races and to the blond and northern subdivision of the group, to the Nordic race that is.

Here one must sound a note of warning. There was a time when the philologists were disposed to confuse languages and races, and to suppose that people who once all spoke the same tongue must be all of the same blood. That, however, is not the case, as the reader will understand if he will think of the negroes of the United States who now all speak English, or of the Irish, who—except for purposes of political demonstration—no longer speak the old Erse language but English, or of the Cornish people, who have lost their ancient Celtic speech. But what a common language does do, is to show that a common intercourse has existed, and the possibility of intermixture; and if it does not point to a common origin, it points at least to a common future.

But even this original Aryan language, which was a spoken speech perhaps 4,000 or 3,000 B.C., was by no means a *primordial* language or the

language of a savage race. Its speakers were in or past the Neolithic stage of civilization. It had grammatical forms and verbal devices of some complexity. The vanished methods of expression of the later Palæolithic peoples, of the Azilians, or of the early Neolithic kitchen-midden people for instance, were probably much simpler than the most elementary form of Aryan.

Probably the Aryan group of languages became distinct in a wide region of which the Danube, Dnieper, Don, and Volga were the main rivers, a region that extended eastward beyond the Ural mountains north of the Caspian Sea. The area over which the Aryan speakers roamed probably did not for a long time reach to the Atlantic or to the south of the Black Sea beyond Asia Minor. There was no effectual separation of Europe from Asia then at the Bosphorus.<sup>1</sup> The Danube flowed eastward to a great sea that extended across the Volga region of South-eastern Russia right into Turkestan, and included the Black, Caspian, and Aral Seas of to-day. Perhaps it sent out arms to the Arctic Ocean. It must have been a pretty effective barrier between the Aryan speakers and the people in North-eastern Asia. South of this sea stretched a continuous shore from the Balkans to Afghanistan.<sup>2</sup> North-west of it a region of swamps and lagoons reached to the Baltic.

<sup>1</sup> Greek—ox-ford.

<sup>2</sup> Ratzel (quoted in the *Ency. Brit.*, art. "Caspian")





Photo: Mansell.

SEMITIC MALE TYPE, BY A  
SEMITIC ARTIST (ASSYRIAN).

## § 3

Next to Aryan, philologists distinguish another group of languages which seem to have been made quite separately from the Aryan languages, the Semitic. Hebrew and Arabic are kindred, but they seem to have even a different set of root words from the Aryan tongues; they express their ideas of relationship in a different way; the fundamental ideas of their grammars are generally different. They were in all probability made by human communities quite out of touch with the Aryans, separately and independently. Hebrew, Arabic, Abyssinian, ancient Assyrian, ancient Phœnician, and a number of associated tongues are put together, therefore, as being derived from a second primary language, which is called the SEMITIC. In the very beginnings of recorded history we find Aryan-speaking peoples and Semitic-speaking peoples carrying on the liveliest intercourse of war and trade round and about the eastern end of the

Mediterranean, but the fundamental differences of the primary Aryan and primary Semitic languages oblige us to believe that in early Neolithic times, before the historical period, there must for thousands of years have been an almost complete separation of the Aryan-speaking and the Semitic-speaking peoples. The latter seem to have lived either in South Arabia or in North-east Africa. In the opening centuries of the Neolithic Age the original Aryan speakers and the original Semitic speakers were probably living, so to speak, in different worlds with a minimum of intercourse. Racially, it would seem, they had a remote common origin; both Aryan speakers and Semites are classed as Caucasians; but while the original Aryan speakers seem to have been of Nordic race, the original Semites were rather of the Mediterranean type.

## § 4

Philologists speak with less unanimity of a third group of languages, the HAMITIC, which some declare to be distinct from, and others allied to, the Semitic. **The Hamitic Languages.**

The weight of opinion inclines now towards the idea of some primordial connection of these two groups. The Hamitic group is certainly a much wider and more various language group than the Semitic or the Aryan,



Photo: Mansell.

SEMITIC FEMALE TYPE, BY A SEMITIC  
ARTIST (ASSYRIAN).





Photo: Mansell.

TWO HAMITIC TYPES (AN OFFICIAL AT THE COURT OF THOTHMES I. AND HIS WIFE),  
RENDERED BY AN ARTIST OF HAMITIC RACE.

and the Semitic tongues are more of a family, have more of a common likeness, than the Aryan. The Semitic languages may have arisen as some specialized proto-Hamitic group, just as the birds arose from a special group of reptiles (Chap. IV.). It is a tempting speculation, but one for which there is really no basis of justifying fact, to suppose that the rude primordial ancestor group of the Aryan tongues branched off from the proto-Hamitic speech forms at some still earlier date than the separation and specialization of Semitic. The Hamitic speakers to-day, like the Semitic speakers, are mainly of the Mediterranean Caucasian race. Among the Hamitic languages are the ancient Egyptian and Coptic, the Berber languages (of the mountain people of North Africa, the Masked Tuaregs, and other such peoples), and what are called the Ethiopic group of African languages in Eastern Africa, including the speech of the Gallas and the Somalis. The general grouping of these various tongues suggests that they originated over some great area to the west, as the primitive Semitic may have arisen to the east, of the Red Sea divide. That divide was probably much more effective in Pleistocene times; the sea extended across to the west of the Isthmus of Suez, and a great part of Lower Egypt was under water. Long before the dawn of history, however, Asia and Africa had joined at Suez, and these two language systems were in contact in that region. And if Asia and Africa were separated then at

Suez, they may, on the other hand, have been joined by way of Arabia and Abyssinia.

These Hamitic languages may have radiated from a centre on the African coast of the Mediterranean, and they may have extended over the then existing land connections very widely into Western Europe.

All these three great groups of languages, it may be noted, the Aryan, Semitic, and Hamitic, have one feature in common which they do not share with any other language, and that is grammatical gender; but whether that has much weight as evidence of a remote common origin of Aryan, Semitic, and Hamitic, is a question for the philologist rather than for the general student. It does not affect the clear evidence of a very long and very ancient prehistoric separation of the speakers of these three diverse groups of tongues.

The bulk of the Semitic and Hamitic-speaking peoples are put by ethnologists with the Aryans among the Caucasian group of races. They are "white."

## § 5

Across to the north-east of the Aryan and Semitic areas there must once have spread a further distinct language system which is now represented by a group of languages known as the TURANIAN, or URAL-ALTAIC group. This includes the Lappish of Lapland and the Samoyed speech

The Ural  
Altaic  
Languages.



of Siberia, the Finnish language, Magyar, Turkish or Tartar, Manchu and Mongol; it has not as a group been so exhaustively studied by European philologists, and there is insufficient evidence yet whether it does or does not include the Korean and Japanese languages. (A Japanese writer, Mr. K. Hirai, has attempted to show that Japanese and Aryan may have had a common parent tongue.<sup>1</sup>)

## § 6

A fifth region of language formation was South-eastern Asia, where there still prevails a group of languages consisting of monosyllables without any inflections, in which the tone used in uttering a word determines its meaning. This may be called the Chinese or MONOSYLLABIC group, and it includes Chinese, Burmese, Siamese, and Tibetan. The difference between any of these Chinese tongues and the more western language is profound. In the Pekinese form of Chinese there are only about 420 primary monosyllables, and consequently each of these has to do duty for a great number of things, and the different meanings are indicated either by the context or by saying the word in a distinctive tone. The relations of these words to each other are expressed by quite different methods from the Aryan methods; Chinese grammar is a thing different in nature from English grammar; it is a separate and different invention. Many writers declare there is no Chinese grammar at all, and that is true if we mean by grammar anything in the European sense of inflections and concords. Consequently any such

<sup>1</sup> *Encyclopædia Britannica*, article "Japan."

thing as a literal translation from Chinese into English is an impossibility. The very method of the thought is different.<sup>2</sup> Their philosophy remains still largely a sealed book to the European on this account and vice versa, because of the different nature of the expressions.

## § 7

In addition the following other great language families are distinguished by the philologist. All the American-Indian languages, which vary widely among themselves, are separable from any Old World group. Here we may lump them together not so much as a family as a miscellany.<sup>3</sup> There is one great group of languages in Africa, from a little way north of the equator, to its southern extremity, the BANTU, and in addition a complex of other languages across the centre of the continent about which we will not trouble here.<sup>4</sup> There are also two

<sup>2</sup> The four characters indicating "Affairs query imperative old," placed in that order, for example, represent "Why walk in the ancient ways?" The Chinaman gives the bare cores of his meaning; the Englishman gets to it by a bold metaphor. He may be talking of conservatism in cooking or in book-binding, but he will say: "Why walk in the ancient ways?" Mr.

Arthur Waley, in the interesting essay on Chinese thought and poetry which precedes his book, *170 Chinese Poems* (Constable, 1918), makes it clear how in these fields Chinese thought is kept practical and restricted by the limitations upon metaphor the linguistic structure of Chinese imposes. See also Hirst, *Ancient History of China*, ch. vii.

<sup>3</sup> See Farrand, *The American Nation*, and E. S. Payne, *History of the New World called America*, and note footnote to § 1 of this chapter.

<sup>4</sup> These are discussed compactly, but with very special knowledge, by Sir Harry Johnston in his little book on *The Opening up of Africa*, in the Home University Library. The student who finds this subject of philological history interesting, should

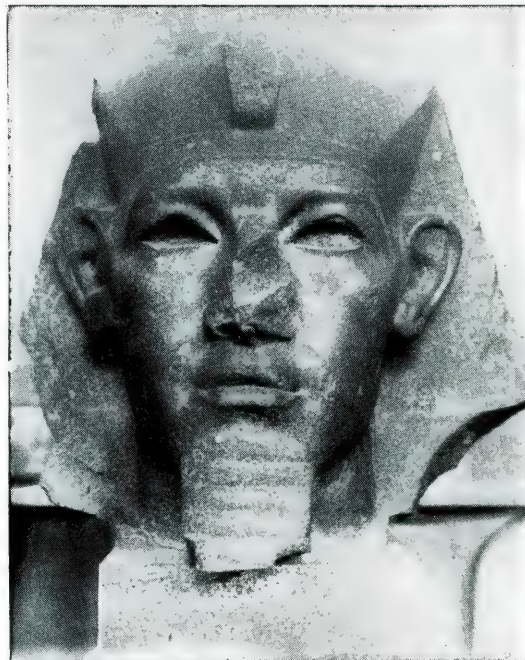


Photo: Mansell.

HAMITIC TYPE, BY AN ARTIST OF THAT RACE  
(Pharaoh of the XVIIIth Dynasty).



probably separate groups, the DRAVIDIAN in South India, and the MALAY-POLYNESIAN stretched over Polynesia, and also now including Indian tongues.

Now it seems reasonable to conclude from these fundamental differences that about the time when men were passing from the Palæolithic to Neolithic conditions, and beginning to form rather larger communities than the family

American, and Chinese-speaking tribes and families, wandering over their several areas of hunting and pasture, all at very much the same stage of culture, and each developing its linguistic instrument in its own way. Probably each of these original tribes was not more numerous altogether than the Indians in Hudson's Bay Territory to-day. Agriculture was barely beginning, and until agriculture made a denser

population possible men may have been almost as rare as the great apes have always been.

In addition to these early Neolithic tribes, there must have been various varieties of still more primitive forest folk in Africa and in India. Central Africa, from the Upper Nile, was then a vast forest, impenetrable to ordinary human life, a forest of which the Congo forests of to-day are the last shrunken remains.

Possibly the spread of men of a race higher than primitive Australoids into the East Indies,<sup>1</sup> and the development of the languages of the Malay-Polynesian type came later in time than the origination of these other language groups.

The language divisions of the philologist do tally, it is manifest, in a broad sort of way with the main race classes of the ethnologist, and they carry out the same idea of age-long separations between great divisions of mankind. In the Glacial Age, ice, or at least a climate too severe for the free spreading of peoples, extended from the north pole into Central Europe and across Russia and Siberia to the great table-

lands of Central Asia. After the last Glacial Age, this cold north mitigated its severities very slowly, and was for long without any other population than the wandering hunters who spread eastward and across Behring Straits. North and Central Europe and Asia did not become sufficiently temperate for agriculture until quite recent times, times that is within

<sup>1</sup> The Polynesians appear to be a later eastward extension of the dark whites or brown peoples. See again § 4 of chap. xiii.



MONGOLIAN TYPE IDEALIZED BY A CHINESE ARTIST.

herd, when they were beginning to tell each other long stories and argue and exchange ideas, human beings were distributed about the world in a number of areas which communicated very little with each other. They were separated by oceans, seas, thick forests, deserts or mountains from one another. There may have been in that remote time, it may be 10,000 years ago or more, Aryan, Semitic, Hamitic, Turanian, read the introduction to the same writer's *Comparative Study of the Bantu and Semi-Bantu Languages*.



the limit of 12,000 or possibly even 10,000 years, and a dense forest period intervened between the age of the hunter and the agricultural clearings.

This forest period was also a very wet period. It has been called the Pluvial or Lacustrine Age; the rain or pond period. It has to be remembered that the outlines of the land of the world have changed greatly even in the last hundred centuries. Across European Russia, from the Baltic to the Caspian Sea, as the ice receded there certainly spread much water and many impassable swamps; the Caspian Sea and the Sea of Aral and parts of the Desert of Turkestan, are the vestiges of a great extent of sea that reached far up to the Volga Valley and sent an arm westward to join the Black Sea. Mountain barriers much higher than they are now, and the arm of the sea that is now the region of the Indus, completed the separation of the early Caucasian races from the Mongolians and the Dravidians, and made the broad racial differentiation of those groups possible.

Again the blown-sand Desert of Sahara—it is not a dried-up sea, but a wind desert, and was once fertile and rich in life—becoming more and more dry and sandy, cut the Caucasians off from the sparse primitive Negro population in the central forest region of Africa.

The Persian Gulf extended very far to the north of its present head, and combined with the Syrian desert to cut off the Semitic peoples from the eastern areas, while on the other hand the south of Arabia, much more fertile than it is now, may have reached across what is now the Gulf of Aden towards Abyssinia and Somaliland. The Mediterranean and Red Sea were probably still joined at Suez. The Himalayas and the higher and vaster massif of Central Asia and the northward extension of the Bay of Bengal up to the present Ganges valley divided off the Dravidians from the Mon-

golians, and the Gobi system of seas and lakes which presently became the Gobi desert, and the great system of mountain chains which follow one another across Asia from the centre to the north-east, split the Mongolian races into the Chinese and the Ural-Altaic language groups.

Behring Strait, when this came into existence, before or after the Pluvial Period, isolated the Amer-Indians.

These ancient separations must have remained



MONGOLIAN TYPE IDEALIZED BY A JAPANESE ARTIST.

effectual well into Neolithic times. The barriers between Africa, Asia, and Europe were lowered or bridged by that time, but mixing had not gone far. The practical separation of the west from Dravidian India and China continued indeed down almost into historical times; but the Semite, the Hamite, and the Aryan were already



in close contact and vigorous reaction again in the very dawn of history.

We are not suggesting here, be it noted, that these ancient separations were absolute separations, but that they were effectual enough at least to prevent any great intermixture of blood or any great intermixture of speech in those days of man's social beginnings. There was, nevertheless, some amount of meeting and exchange even then, some drift of knowledge that spread the crude patterns and use of various implements, and the seeds of a primitive agriculture about the world.

### § 8

The fundamental tongues of these nine main language groups we have noted were not by any means all the human speech beginnings of the Neolithic Age. **Submerged and Lost Languages.** There may have been other, and possibly many other, ineffective centres of speech which were afterwards overrun by the speakers of still surviving tongues, and of elementary languages which faded out. We find strange little patches of speech still in the world which do not seem to be connected with any other language about them. Sometimes, however, an exhaustive inquiry seems to affiliate these disconnected patches, seems to open out to us tantalizing glimpses of some simpler, wider, and more fundamental and universal form of human speech. One language group that has been keenly discussed is the Basque group of dialects. The Basques live now on the north and south slopes of the Pyrenees; they number perhaps 600,000 altogether in Europe, and to this day they are a very sturdy and independent-spirited people. Their language, as it exists to-day, is a fully developed one. But it is developed upon lines absolutely different from those of the Aryan languages about it. Basque newspapers have been published in the Argentine and in the United States to supply groups of prosperous emigrants. The earliest "French" settlers in Canada were Basque, and Basque names are frequent among the French Canadians to this day. Ancient remains point to a much wider distribution of the Basque speech and people over Spain. For a long time this Basque language was a profound perplexity to scholars,

and its structural character led to the suggestion that it might be related to some Amer-Indian tongue. A. H. Keane, in *Man Past and Present*, assembles reasons for linking it—though remotely—with the Berber language of North Africa, and through the Berber with the general body of Hamitic languages, but this relationship is questioned by other philologists. They find Basque more akin to certain similarly stranded vestiges of speech found in the Caucasian Mountains, and they are disposed to regard it as a last surviving member, much changed and specialized, of a once very widely extended group of pre-Hamitic languages, otherwise extinct, spoken chiefly by peoples of that Mediterranean race (round-barrow men) which once occupied most of Western and Southern Europe and Western Asia.

It is quite possible that over Western and Southern Europe language groups extended 10,000 years ago that have completely vanished before Aryan tongues. Later on we shall note in passing the possibility of three lost language groups represented by (1) Ancient Cretan, Lydian, and the like (though these may have belonged, says Sir H. H. Johnston, to the "Basque—Caucasian—Dravidian (!) group"), (2) Sumerian, and (3) Elamite. The suggestion has been made—it is a mere guess—that ancient Sumerian may have been a linking language between the early Basque-Caucasian and early Mongolian groups. If this is true, then we have in this "Basque-Caucasian-Dravidian-Sumerian-Mongolian" group a still more ancient and more ancestral system of speech than the fundamental Hamitic. We have the speech of the "helio-lithic" culture.

The Hottentot language is said to have affinities with the Hamitic tongues, from which it is separated by the whole breadth of Bantu-speaking Central Africa. A Hottentot-like language with Bushman affinities is still spoken in equatorial East Africa, and this strengthens the idea that the whole of East Africa was once Hamitic-speaking. The Bantu languages and peoples spread, in comparatively recent times, from some centre of origin in West Central Africa and cut off the Hottentots from the other Hamitic peoples. But it is at least equally probable that the Hottentot is a separate language group.



Among other remote and isolated little patches of language are the Papuan speech of New Guinea and the native Australian. The now extinct Tasmanian language is but little known. What we do know of it is in support of what we have guessed about the comparative speechlessness of Palæolithic man.

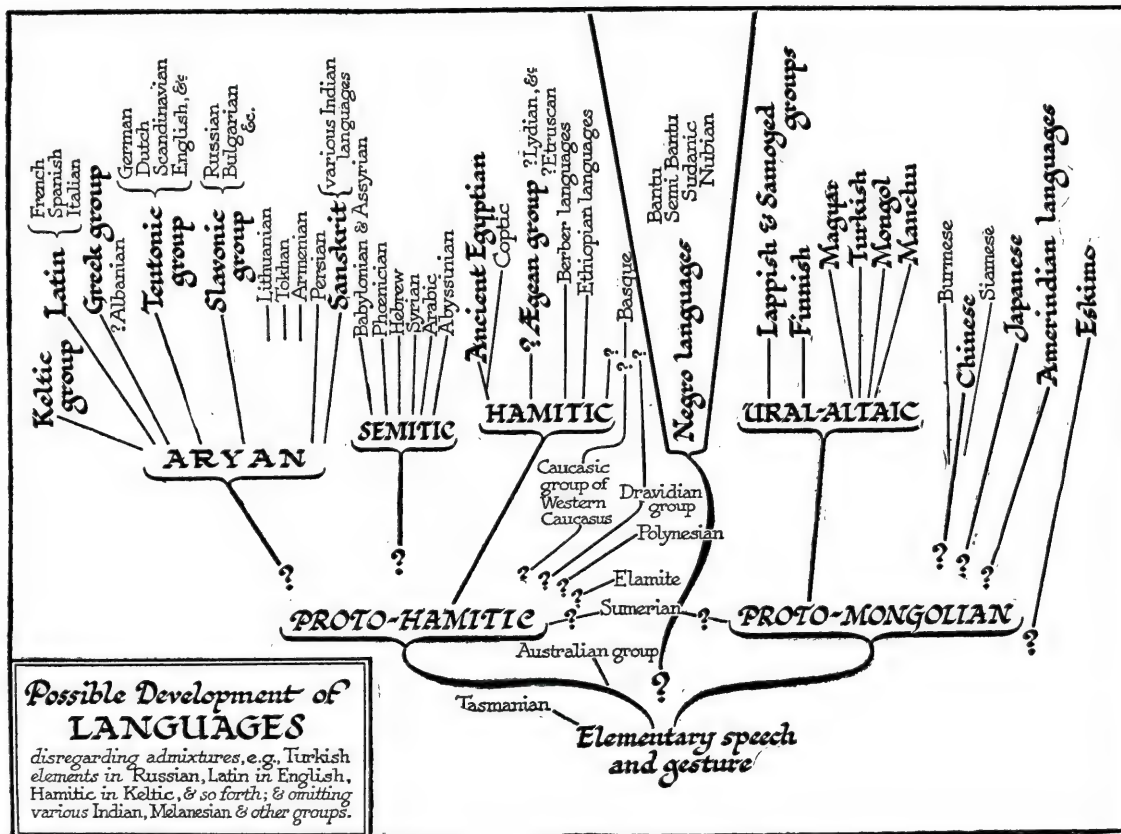
We may quote a passage from Hutchinson's *Living Races of Mankind* upon this matter:—

“The language of the natives is irretrievably lost, only imperfect indications of its structure and a small proportion of its words having been preserved. In the absence of sibilants and some other features, their dialects resembled the Australian, but were of ruder, of less developed structure, and so imperfect that, according to Joseph Milligan, our best authority on the subject, they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture those modifications of meaning which we express by mood, tense, number, etc. Abstract terms were rare; for

every variety of gum-tree or wattle-tree there was a name, but no word for “tree” in general, nor for qualities such as hard, soft, warm, cold, long, short, round, etc. Anything hard was “like a stone,” anything round “like the moon,” and so on, usually suiting the action to the word and confirming by some sign the meaning to be understood.”

## § 9

In reading this chapter it is well to remember how laborious and difficult are the tasks of comparative philology, and how necessary it is to understand the qualifications and limitations that are to be put upon its conclusions. The Aryan group of languages is much better understood than any other, for the simple reason that it has been more familiar and accessible to European science. The other groups have been less thoroughly investigated, because so far they have not been studied exhaustively by men accustomed to use them, and whose minds are set in the key of their structure. Even the





Semitic languages have been approached at a disadvantage because few Jews think in Hebrew. But a time is fast approaching when Japanese, Chinese, Arabic, and Indian philologists will come to the rescue in these matters, and good reason may be found for revising much that has been said above about the native American, Ural-Altaic, primitive Chinese, and Polynesian groups of tongues.

The writer has amused himself by sketching a fanciful diagram of possible relationships of the various language groups, and he gives that here. It may be useful to the reader by holding together in his mind the broad classification here made, but he must remember that it is drawn without authority, as a mere suggestion of the possible course of linguistic evolution.

## BOOK III

### *THE DAWN OF HISTORY*

#### XV

### THE ARYAN-SPEAKING PEOPLES IN PREHISTORIC TIMES

#### § 1

**W**E have spoken of the Aryan language as probably arising in the region of the Danube and South Russia and spreading from that region of origin. We say "probably," because it is by no means certainly proved that that was the centre; there have been vast discussions upon this point and wide divergences of opinion. We give the prevalent view. As it spread widely, Aryan began to differentiate into a number of subordinate languages. To the west and south it encountered the Basque language, which was then widely spread in Spain, and also possibly various Hamitic Mediterranean languages.

**The Spread-  
ing of the  
Aryan-  
Speakers.**

The Neolithic Mediterranean race, the Iberian race, was distributed over Great Britain, Ireland, France, Spain, North Africa, South Italy, and, in a more civilized state, Greece and Asia Minor. It was probably closely related to the Egyptian. To judge by its European vestiges it was a rather small human type, generally with an oval face and a long head. It buried its chiefs and important people in megalithic chambers—*i.e.* made of big stones—covered over by great mounds of earth; and these mounds of earth, being much longer than they are broad, are spoken of as the long barrows. These people

sheltered at times in caves, and also buried some of their dead therein; and from the traces of charred, broken, and cut human bones, including the bones of children, it is inferred that they were cannibals. These short dark Iberian tribes (and the Basques also if they were a different race) were thrust back westward, and conquered and enslaved by slowly advancing waves of a taller and fairer Aryan-speaking people, coming southward and westward through Central Europe, who are spoken of as the Kelts. Only the Basque resisted the conquering Aryan speech. Gradually these Keltic-speakers made their way to the Atlantic, and all that now remains of the Iberians is mixed into the Keltic population. There is a certain sort of short dark Welshman, and certain types of Irishmen, who are probably Iberians by race. The modern Portuguese are also largely of Iberian blood.

The Kelts spoke a language, Keltic,<sup>1</sup> which was also in its turn to differentiate into the language of Gaul, Welsh, Breton, Scotch Gaelic, Erse (the native Irish language), and other tongues. They buried the ashes of their chiefs and important people in round barrows. While

<sup>1</sup> "The Keltic group of languages of which it has been said that they combined an Aryan vocabulary with a Berber (or Iberian) grammar." Sir Harry Johnston. See also Sir John Rhys, *The Welsh People*.



these Nordic Kelts were spreading westward, other Nordic Aryan peoples were pressing down upon the dark white Mediterranean race in the Italian and Greek peninsulas, and developing the Latin and Greek groups of tongues. Certain other Aryan tribes were drifting towards the Baltic and across into Scandinavia, speaking varieties of the Aryan which became ancient Norse—the parent of Swedish, Danish, Norwegian, and Icelandic—Gothic, and Low and High German.

While the primitive Aryan speech was thus spreading and breaking up into daughter languages to the west, it was also spreading and breaking up to the east. North of the Carpathians and the Black Sea, Aryan-speaking tribes were increasing and spreading and using a distinctive dialect called Slavonian, from which came Russian, Serbian, Polish, Bulgarian, and other tongues; other variations of Aryan distributed over Asia Minor and Persia were also being individualized as Armenian and Indo-Iranian, the parent of Sanscrit and Persian. In this book we have used the word Aryan for all this family of languages, but the term Indo-European is sometimes used for the entire family, and "Aryan" itself restricted in a narrower sense to the Indo-Iranian speech.<sup>1</sup> This Indo-Iranian speech was destined to split later into a number of languages, including Persian and Sanscrit, the latter being the language of certain tribes of fair-complexioned Aryan speakers who pushed eastward into India somewhen between 3,000 and 1,000 B.C. and conquered dark Dravidian peoples who were then in possession of that land.

## § 2

What sort of life did these prehistoric Aryans lead, these Nordic Aryans who were the chief ancestors of most Europeans and most white Americans and European colonists of to-day, as well as

Primitive  
Aryan  
Life.

<sup>1</sup> See Schrader (translated by Jevons), *Prehistoric Antiquities of the Aryan Peoples*, p. 404. But though the word Aryan was undoubtedly in its original application the name only of the Indo-Iranian people, it has been used in modern discussion for more than half a century in the wider sense. A word was badly wanted for that purpose, and "Aryan" was taken; failing "Aryan" we should be obliged to fall back on "Indo-Germanic" or "Indo-European," terms equally open to objection and ugly and clumsy to employ.

of the Armenians,<sup>2</sup> Persians, and high-caste Hindus?

In answering that question we are able to resort to a new source of knowledge in addition to the dug-up remains and vestiges upon which we have had to rely in the case of Palæolithic man. We have language. By careful study of the Aryan languages it has been found possible to deduce a number of conclusions about the life of these Aryan peoples 5,000 or 4,000 years ago. All these languages have a common resemblance, as each, as we have already explained, rings the changes upon a number of common roots. When we find the same root word running through all or most of these tongues, it seems reasonable to conclude that the thing that root word signifies must have been known to the common ancestors. Of course, if they have *exactly the same word* in their languages, this may not be the case; it may be the new name of a new thing or of a new idea that has spread over the world quite recently. "Gas," for instance, is a word that was made by Van Helmont, a Dutch chemist, about 1625, and has spread into most civilized tongues, and "tobacco" again is an American-Indian word which followed the introduction of smoking almost everywhere. But if the same word turns up in a number of languages, and *if it follows the characteristic modifications of each language*, we may feel sure that it has been in that language, and a part of that language, since the beginning, suffering the same changes with the rest of it. We know, for example, that the words for waggon and wheel run in this fashion through the Aryan tongues, and so we are able to conclude that the primitive Aryans, the more purely Nordic Aryans, had waggons, though it would seem from the absence of any common roots for spokes, rim, or axle that their wheels were not wheelwright's wheels with spokes, but made of the trunks of trees shaped out with an axe between the ends.

These primitive waggons were drawn by oxen. The primitive Aryans did not ride or drive horses; they had very little to do with horses. The Reindeer men were a horse-people, but the Neolithic Aryans were a cow-people. They ate beef, not horse; and after many ages they began

<sup>2</sup> But these may have been an originally Semitic people who learnt an Aryan speech.



this use of draught cattle. They reckoned wealth by cows. They wandered, following pasture, and "trekking" their goods, as the South African Boers do, in ox-waggon, though of course their waggons were much clumsier than any to be found in the world to-day. They probably ranged over very wide areas. They were migratory, but not in the strict sense of the word "nomadic"; they moved in a slower, clumsier fashion than did the later, more specialized nomadic peoples. They were forest and parkland people without horses. They were developing a migratory life out of the more settled "forest clearing" life of the earlier Neolithic period. Changes of climate which were replacing forest by pasture, and the accidental burning of forests by fire may have assisted this development.

When these early "Aryans" came to big rivers or open water, they built boats, at first hollow tree trunks and then skin-covered frameworks of lighter wood. Before history began there was already some Aryan canoe-traffic across the British Channel and in the Baltic, and also among the Greek islands. But the Aryans, as we shall see later, were probably not the first peoples to take to the sea.

We have already described the sort of home the primitive Aryan occupied and his household life, so far as the remains of the Swiss pile-dwellings enable us to describe these things. Mostly his houses were of too flimsy a sort, probably of wattle and mud, to have survived, and possibly he left them and trekked on for very slight reasons. The Aryan peoples burnt their dead, a custom they still preserve in India, but their predecessors, the long-barrow people, the Iberians, buried their dead in a sitting position. In some ancient Aryan burial mounds (round barrows) the urns containing the ashes of the departed are shaped like houses, and these represent rounded huts with thatched roofs.

The grazing of the primitive Aryan was far more important to him than his agriculture. At first he cultivated with a rough wooden hoe; then, after he had found out the use of cattle for draught purposes, he began real ploughing with oxen, using at first a suitably bent tree bough as his plough. His first cultivation before that came about must have been rather in the form of garden patches near the house buildings than

of fields. Most of the land his tribe occupied was common land on which the cattle grazed together.

He never used stone for building houses until upon the very verge of history. Over Europe, wherever the glaciers of the Ice Age extended, he found great stones scattered, the great stones that glaciers bring with them; and with these he piled up tombs for his illustrious dead, or possibly built such primitive temples as Stonehenge or Carnac.<sup>1</sup> But there are no evidences of any use of stone as a habitation for the living.

His social life was growing. Man was now living in clans and tribal communities. These clans and communities clashed; they took each other's grazing land, they sought to rob each other; there began a new thing in human life, *war*. For war is not a primeval thing; it has not been in this world for more than 20,000 years. To this day very primitive peoples, such as the Australian black-fellows, do not understand war. The Palæolithic Age was an age of fights and murder, no doubt, but not of the organized collective fighting of numbers of men.<sup>2</sup> But now men could talk together and group themselves under leaders, and they found a need of centres where they could come together with their cattle in time of raids and danger. They began to make camps with walls of earth and palisades, many of which are still to be traced in the history-worn contours of the European scenery. The leaders under whom men fought in war were often the same men as the sacrificial purifiers who were their early priests.

The knowledge of bronze spread late in Europe. Neolithic man had been making his slow advances age by age for 7,000 or 8,000 years before the metals came. By that time his social life had developed so that there were men of various occupations and men and women of different ranks in the community. There were men who worked wood and leather, potters and carvers. The women span and wove and embroidered. There were chiefs and families that were distinguished as leaderly and noble; and man varied the monotony of his herding

<sup>1</sup> Unless these temples were the work of the preceding long-barrow people.

<sup>2</sup> On this point see Perry. *An Ethnological Study of Warfare*, vol. lxi. Mem. Manchester Lit. and Phil. Soc.—G. M.



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